

Review and Expositor

Vol. LIII

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Review and Expositor

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AT ALL BOOKSTORES

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Editorial Introduction

Every editor takes joy in the "regular contributor." Repeated contributions from those who have proved their ability to express themselves cogently are printed with a certain sense of confidence. Most editors also have a touch of adventure in their souls. There is a joy of a different hue which comes from introducing a new writer. This being the case, the Managing Editor has a double portion of joy in sending this issue forth; for, like the householder of Scripture, he is able to present things both old and new.

The first article is by an author new to these columns, and perhaps a new-comer altogether in the field of serious theological discourse. KENNETH CAUTHEN received his B.A. from Mercer in 1950, the B.D. from Yale in 1953, and the M.A. from Emory in 1955. He served as pastor of Locust Grove Baptist Church in Georgia from 1953 to 1955. He is now a Ford Fellow at Vanderbilt, where he expects to complete his work for the Ph.D. next spring. His penetrating critique of the epistemologies of Brunner and Tillich lead us to predict that we shall hear more from Cauthen in the future.

J. B. McMINN is assistant professor of Philosophy of Religion at New Orleans Baptist Theological Seminary. A graduate of Louisiana College, he took the Th.M. and Th.D. degrees at Southern Baptist Theological Seminary. His study of Kierkegaard's theory of value should challenge the best philosophical thinking of our readers. Again the editors express the hope that this may be but the first of many contributions from this able young professor.

Readers of the *Review and Expositor* need no further introduction to C. HOWARD HOPKINS, dean of the university at Stetson University. The current article brings to a close a series on "Great Epochs in Baptist History." It should help Baptists of this generation toward a better understanding of who they are and how they came to be, providing

some beacons by which they may steer their course into the future.

One aspect of Baptist history is lifted out for closer attention by C. EARL COOPER: the struggle between a passion for individual freedom and local church autonomy on the one hand and a desire for fellowship and cooperation on the other. The author, who is pastor of the Earle Street Baptist Church, Greenville, South Carolina, gave this as the Alumni Address at New Orleans Baptist Theological Seminary on May 10, 1956. He holds the Th.D. degree from that institution.

Attention is called to the way in which Cooper's article is complemented by that of ROBERT A. BAKER, as both take the well-known North Rocky Mount case as a concrete example of conflicting ideas of what freedom and autonomy mean for a Baptist church. This is not the first article on this question which Baker, who is professor of Church History at Southwestern Baptist Theological Seminary, has given us, as he himself points out. But important additional considerations are here stated, which do much to clear the air and show where the issue really lies. The *Review and Expositor* has from the beginning offered its columns as a forum in which all sides of this significant case might be discussed constructively. The editors feel that there is a convincing conclusiveness about Baker's position, and will not be inclined to keep this unfortunate situation before their readers unless some genuinely new evidence is presented. However, it is hoped that one point made by both Baker and Cooper may not pass unnoticed; namely, the unscriptural and unwise mistake which is inherent in the resort to civil courts as a means of settling church disputes. Baker makes a practical suggestion of an alternative. His proposal that "disinterested Baptist commissions" be called upon to arbitrate such cases should not be allowed to die.

The last two articles were both presented as addresses before the Southwest Baptist Bible Teachers' Association in its annual meeting at Baylor University last spring. Manuscripts of other major addresses were also made available

and the editors had difficulty in making choice between them, since all were of a high order. It is possible that others may be published later. These two were selected primarily for their timeliness.

The issue of desegregation cannot be ignored, nor can the Christian implications of several alternative attitudes be escaped. Foy VALENTINE, director of the Christian Life Commission of the Baptist General Convention of Texas presents the issues in a most helpful way. Valentine received his B.A. degree from Baylor, the Th.M. and Th.D. degrees from Southwestern Baptist Theological Seminary. He served as pastor of the First Baptist Church, Gonzales, Texas, before assuming his present position in 1953.

C. B. HASTINGS calls attention to the rising tide of interest in adult education, with its powerful possibilities of being harnessed for Christian purposes. Hastings, a graduate of Baylor, earned his Th.M. at Southwestern and the Th.D. at Southern Baptist Seminary. He recently became the director of the Baylor University Extension Division for Christian Training.

Biblical Truths and Rational Knowledge

BY KENNETH CAUTHEN

The relationship between Biblical truth and rational knowledge is one of the perennial concerns of Christian theology. There have always been those like Pascal who insist that the God of the philosophers is not the God of Abraham, Isaac, and Jacob. Likewise, the opposite view has never been without its supporters. Within contemporary theology these two contrasting views are represented by Emil Brunner in *The Divine-Human Encounter* and Paul Tillich in *Biblical Religion and the Search for Ultimate Reality*. The purpose of this paper is to analyze these two volumes with the aim of laying out the issues between them and of suggesting that the truth lies somewhere between and beyond both of them.

The purpose of *The Divine-Human Encounter* is both positive and polemical. It intends to set forth the correct understanding of Biblical truth and at the same time to distinguish it from a persistent error. The error which Brunner wishes to refute is that of interpreting Biblical truth in terms of a subject-object antithesis derived from Greek philosophy. According to this conception a correlation is established between what is objectively given and its subjective reception. The truth becomes something definite and substantial which can be appropriated in personal experience. As a result of the application of this antithesis to Biblical truth a conflict has raged throughout Christian history between objectivism and subjectivism, the former exalting the externally given substance of faith and the latter insisting on the primacy of personal experience under the free reign of the Spirit. Objectivism is represented in its extreme form in the Catholic doctrine of Papal infallibility and in the Protestant doctrine of the infallible Bible. Subjectivism is represented by mysticism, Pietism, and by the impulse which came from Schleiermacher. Subjectivism came to its ultimate extreme in some exponents of the Chicago school of the psychology

of religion who reduced religion to a certain kind of value experience, the truth content of which was entirely irrelevant. The changing relations between these two opposing tendencies make up a large part of the entire history of the Church.

Brunner's argument is that this conflict can never be resolved simply by finding the proper balance between these two elements but only by abandoning this whole scheme and replacing it with an entirely different concept of truth centering in the personal correspondence between God and man. In the Bible God and man are never spoken of in terms of an object set over against a receiving subject but always in terms of a reciprocally free, personal relationship between them. God is the Subject who seeks man. Man is the creature made for God. God, the sovereign Creator-Lord, calls man into being as a personal counterpart with whom he wills to have fellowship and by whom he wills to be freely acknowledged as Lord. This relationship is consummated in an event in which God and man personally meet each other. This Divine-human encounter is based on the self-communication of God through his Word, Jesus Christ. When man encounters this revelation, there is called forth in him a response of faith interpreted as obedience and trust. Biblical truth has to do with this event, this happening, this personal encounter between God and man which is better described by the narration of a story than by a doctrine. The subject-object antithesis is entirely out of place here and cannot be applied without falsifying the whole situation. Biblical truth arises in the personal knowing of a Subject by a subject, not in the subjective, rational knowing of an it. An event in which Person meets person cannot be interpreted in terms of a relationship between an object and a subject.

This does not mean that there is no place for doctrine or that the subject-object antithesis can be completely discarded. On the contrary, while the content of the Word is a Person, nevertheless, God's Word always says "something." The personal reality cannot be encountered or known en-

tirely apart from the doctrines, the truth about God and about Jesus Christ. Doctrine forms the necessary framework in which and the indispensable token by which God is personally known, but doctrine alone is never the reality. Doctrine is secondary and purely instrumental. Thus, while there is, in this sense, an objective truth about God which must be subjectively received, it must never become an end in itself or obscure the fundamental reality to which doctrine points—the personal meeting between God and man.

Brunner illustrates his thesis by a brief reference to some of the chief Christian doctrines. In each case he attempts to show that Biblical truth must be understood in personal terms. To take his primary example, he interprets justification by faith to be the transformation of a personal relationship in which God and man become reconciled and not simply a legal, forensic transaction which takes place objectively and which is intellectually accepted by the believer.

In *Biblical Religion and the Search for Ultimate Reality* Paul Tillich takes up in another context the same problem which occupied Brunner in *The Divine-Human Encounter*. Tillich raises the question of the relation between the symbols of Biblical personalism and the philosophic quest for ultimate reality. He admits that on the basis of a surface analysis there seems to be a deep and irreconcilable conflict between the purely personal categories of the Bible and the impersonal categories employed in ontology. Thus the Biblical concept of a personal God who is a being among other beings seems to be completely opposed to the ontological concept of being-itself. The Biblical doctrine of the Logos as a particular, concrete Person, Jesus Christ, seems to be in direct opposition to the philosophical doctrine of the universal Logos which is present in all being. The Biblical doctrine of ethics which emphasizes the distance between God and man making possible personal confrontation seems to be in conflict with the impersonal ontological doctrine of union and participation which would seem to rule out decision and ethical passion. A similar conflict is evident in

every area of Biblical thought. Tillich concludes, "The center of the antiontological bias of biblical religion is its personalism. According to every word of the Bible God reveals himself as personal. The encounter with him and the concepts describing this encounter are thoroughly personal. How can these concepts be brought into a synthesis with the search for ultimate reality? This is the central question" (p. 22).

However, in spite of the seemingly unbridgeable chasm between Biblical symbols and ontological concepts Tillich, in direct opposition to Brunner, contends that there is at bottom not only a profound unity between them but that actually each demands and depends upon the other. On the one hand, the use of Biblical symbols involves the making of ontological assertions and thus raises the question of being with which ontology deals. On the other hand, the philosopher who asks the question of being does so ultimately because he is a human being whose destiny is bound up with the meaning of ultimate reality. Thus he is driven by an existential concern which inevitably leads him to ask the question of the meaning of the being for him, and this is the question with which religion deals. In other words, while religion is basically existential and while philosophy is basically theoretical, both of them ultimately include both elements, since both are driven by the same ultimate concern and both exist in the same ultimate existential situation characterized by faith and doubt or passion and detachment. Underlying this analysis is Tillich's own philosophical orientation within the Platonic-Augustinian stream of thought for which the object of love and the object of knowledge are the same.

On the basis of this analysis Tillich believes that it is possible to unite what at first seemed to be irreconcilable. He finds that the Biblical analysis of theological problems calls for and is supplemented by ontological concepts. For example, the Biblical doctrine of a personal God who is a being among other beings makes God subject to reality as a whole unless this concept is grounded in the ontological con-

cept of being-itself. "The God who is *a* being is transcended by the God who is Being itself, the ground and abyss of every being. And the God who is *a* Person is transcended by the God who is the Personal-Itself, the ground and abyss of every person. In statements like these religion and ontology meet" (p. 82-83). Similarly, in regard to Christology the Biblical doctrine of the concrete, personal Logos implies and depends on the ontological doctrine of the universal Logos for its basis and meaningfulness. Again, the Biblical ethics of decision centering in the command that man love God is impossible apart from man's union with and participation in the ground of being which makes love possible for man. Similarly, in regard to other doctrines the concrete, dynamic, personal categories of Biblical religion must be correlated with and completed by the abstract, substantial, impersonal categories employed by ontology in its search for ultimate reality.

While both of these men agree that the essential nature of Biblical religion is defined by its personalism, they differ widely as to the place of this personalism in the total theological enterprise. A comparative examination of these two positions may serve to illuminate the issues involved and perhaps point out the general direction in which a solution to the problem may lie.

Brunner contends that Biblical truth must be radically separated from the philosophical search for ultimate reality. Such inquiry, he urges, always results in some sort of impersonal Absolute, an It which has nothing whatsoever to do with the God revealed in Jesus Christ and witnessed to by the Scriptures. Ontology always obscures the personal category and destroys the Biblical conception of truth as encounter. Brunner insists that the Biblical categories are final for Christian thought and that any effort to replace them with rationally motivated philosophical categories introduces the subject-object antithesis, which is the great falsifier. The God of the Christian faith can be known only in personal encounter and never through rational inquiry. Thus God can be understood from the point of view of his

revelation and from no other. The God of the Christian faith is by definition the God of revelation, and for this reason he can be known only as he makes himself known through his own self-disclosure. Therefore, philosophy is a very dubious and most often a deadly enemy to theology. Underlying this analysis is the critical philosophy of Kant and the radical thought of Kierkegaard, both of whom reject metaphysics as a futile and impossible inquiry for finite men.

Tillich takes the opposite view. He insists that the categories of Biblical religion can and must be united to the philosophic search for ultimate reality. Biblical symbols involve ontological assertions, and for this reason theology is inevitably driven to ask the question of the structure of being. Although Biblical symbols are not strictly speaking philosophical in nature, they contain an implicit ontology. They are actually dramatic symbols, personal reports of religious experience. Since the experience of the holy is always and inevitably reported in personal terms, Biblical religion takes the form of personalism. Personalism is the result of every existential encounter with the ultimate, since nothing which does not touch us at the very center of our personalities can become an object of ultimate concern. As religious symbols correctly interpreting the meaning of an existential encounter with the holy, Biblical categories are adequate, but as objective cognitive statements about reality they are misleading, because they imply a false ontology. His argument here is that if Biblical symbols are taken literally, God becomes *a person*, *a being among other beings* who is subject to being-itself and who therefore cannot become an object of ultimate concern, since he is not ultimate reality. What is needed, therefore, is an ontology which makes God really ultimate by interpreting him as being-itself. The Biblical concept of God then becomes a symbol indicating that the personal is grounded and supported by ultimate reality, thus validating the interpretation of the existential encounter with the ultimate as a genuinely personal relation but at the same time destroying the idea that

God himself or being-itself is literally personal. Therefore, Tillich concludes, "*Against Pascal I say: The God of Abraham, Isaac, and Jacob and the God of the philosophers is the same God. He is a person and the negation of himself as a person*" (p. 85).

What then shall we say to these things? It seems to me that the whole truth lies somewhere between and beyond the positions so ably represented by Tillich and Brunner. Each of them is defending a vital truth, but neither of them seems to be wholly right.

Tillich is completely right in his impressive insistence that theology cannot escape metaphysics. The theologian cannot speak without using terms which have philosophical meaning and significance. Even if the theologian restricts himself to Biblical language—which is practically impossible, he does not escape the fact that even the Biblical writers used words which have a cultural origin and which involve basic metaphysical doctrines. Every situation in which revelation is received and expressed is shaped by the personal and cultural backgrounds of the persons to whom the revelation comes, whether in Biblical times or now. No person can escape the cultural situation in which he encounters revelation and the personal rational equipment with which he attempts to give expression to what he has seen and knows to be true. Every indicative statement implies an ontology of some sort. Tillich is a genius in uncovering hidden and unacknowledged assumptions regarding the nature of being in statements made by those who deny the possibility of metaphysics. He points out with convincing power that even the decision not to regard philosophers as allies and companions in the search for truth about God implies that ultimate reality is of such a nature that it is not open to philosophical inquiry, which is itself an ontological conviction. It is not a question, then, of whether or not philosophy will be used. It is simply a question of what kind of philosophy is to be used and in what way it is to be related to the Christian revelation.

Tillich is wrong in not making the content of the Chris-

tian revelation ultimate for ontology. His position makes too radical a separation between the existential and the cognitive approaches to reality. Revelation is robbed of its objective content and reduced to symbols and formals which grasp reality only fragmentarily. Tillich's thought is pervaded by a Hegelian influence which tends to reduce Christianity to a set of poetic symbols which are better stated in philosophical language. Biblical symbols are largely thought of as meanings and forms which give structure to the content provided by history and experience, but they are not thought to be literally true. Revelation provides the form. Reason provides the content. Philosophy asks the questions on the basis of historical experience. Theology gives the answer in terms of the forms and meanings provided by the Christian message. This makes a very neat scheme. But the question has to be asked as to whether this way of dealing with the Bible does not actually cut out the very heart of the Gospel. While he admits the uniqueness of Biblical personalism, Tillich does not take seriously enough the personal category as an ultimate ontological principle. The ontological significance of Biblical religion is simply that reality as a whole supports the personal, and, therefore, religious experience is validated. But actually God as a personal being is swallowed or absorbed in being-itself, which is at best transpersonal if not impersonal. This does not sound like the God of Abraham, Isaac, and Jacob!

Against Tillich it must be said that the Christian message has an objective content in the sense that it implies that certain things are really true about God and his relationship to the world and to men. This content is essential to its very nature. Christianity cannot be reduced to formal meanings which have no objective truth. Admittedly there are great difficulties in defining this content without falling into a static Biblicalism or into a narrow, stifling orthodoxy. The living truth must be reinterpreted anew for every age, but it must preserve the message once given to the saints through Jesus Christ and in the living Word of the Scriptures.

Brunner's thesis regarding the nature of Biblical truth

seems to be essentially correct. The fundamental reality of the faith consists not in truths about God, however important they may be in a secondary sense, but in the personal encounter with him in the revelatory experience. Doctrines are instrumental in that they provide the necessary framework in which this encounter takes place. Brunner is further right in his insistence that the Christian revelation must be understood from within itself. Ontology must be based not on objective philosophical principles which always end by making God an impersonal Absolute or an abstract It, but on the personal categories derived from the personal encounter with God and which appear in the Bible. Biblical personalism is ultimate for Christian thought. The God who reveals himself as Person is Person. God can be thought of in no other way than the way he reveals himself, and that is as the Sovereign Person, the Absolute Subject.

However, it seems that there is more room for a positive correlation between theology and philosophy than Brunner allows. He is perhaps too bound to Kant and Kierkegaard at this point. By his too consistent avoidance of philosophical analysis, Brunner leaves himself open to Tillich's criticism that regardless of what categories are used and where they came from, all thinking involves ontological assumptions which ought to be acknowledged and analyzed. For example, Brunner uses the categories of the personal and person, but he never brings these concepts into organic relation with a contemporary world view. Brunner is completely right in insisting that the Christian doctrine of God must begin with the self-disclosure of God through personal encounter and that no philosophical doctrine which obscures the nature or content of this revelation must be admitted into theology. But on the basis of this revelation there seems to be more room for a more organic connection between revelation and reason than Brunner indicates is possible. Also, there seems to be a service which reason can render in preparing men for the reception of revelation by pointing out the limits of reason and by pointing to whatever evidence is available to human experience concerning the existence and

nature of God. In short, reason transformed by revelation can play an important role both in pointing men to revelation and in relating revelation organically to whatever else may be known by reason. With Brunner's belief in a general revelation in the creation, the door would seem to be open for a more positive relationship between Biblical truth and rational knowledge on his own terms, as long as the special revelation in Christ is kept as the central and determining theme. Thus Brunner only needs to follow out the implications of his own system in order to arrive at the more dynamic, organic, complementary relationship between revelation and reason which is necessary and needful.

Value and Subjectivity in Kierkegaard

BY J. B. McMINN

An inquiry into Soren Kierkegaard's theory of value poses three preliminary problems. First is the problem of theory itself. Since the Kierkegaardian literature antedates the rise of axiology as a significant philosophic inquiry, a value theory *per se* is not found in any of S. K.'s writings. Bretall notes in his *Kierkegaard Anthology* that S.K.'s *Purity of Heart* suggests a theory of value in conjunction with his psychological principle of self-integration.¹ In this observation Bretall is correct; but the discourse is limited in the main to a religious perspective of the *Self*, admittedly more practical (in intent, devotional) than theoretical. For one to analyze and interpret S.K.'s conception of value, therefore, it is necessary to extrapolate axiological constructions from a wide selection of his works, particularly from his esthetic writings.²

The problem of value is further complicated by the nature of S.K.'s philosophic perspective. Advancing a subjectivism in radical contrast to Hegelian objectivity, Kierkegaard sets forth his alethiological thesis: that Truth is subjectivity.³ His epistemological point of departure sug-

1. Robert Bretall (ed.), *A Kierkegaard Anthology* (Oxford: Oxford University Press, 1947), p. 270.

2. Soren Kierkegaard, *Either/Or*, trans. D. F. Swenson and L. M. Swenson (2 vols.; Princeton: Princeton University Press, 1949); S. K., *Fear and Trembling*, trans. W. Lowrie (Princeton: Princeton University Press, 1952); S. K., *Stages on Life's Way*, trans. W. Lowrie (London: Oxford University Press 1945); S. K., *Philosophical Fragments*, trans. D. F. Swenson (Princeton: Princeton University Press, 1952); *et. al.*

3. S. K., *Concluding Unscientific Postscript*, trans. D. F. Swenson and W. Lowrie (Princeton: Princeton University Press, 1944), pp. 169-224. Cf. J. P. Sartre, *Existentialism*, trans. Bernard Frechman (New York: Philosophical Library, 1947), pp. 42ff. S. K. is not concerned here with the relative truth of science, but with the ultimate truth of reality.

gests the Cartesian *cogito, ergo sum*. But the correct postulation necessitates, as Croxall notes,⁴ the inverse, i.e., *sum, ergo cogito*. Central in this philosophic innovation is the primacy of personality, the ontological Self. Man is not just a rational, thinking animal, but primarily an existential subjective being. In this light Kierkegaard breaks away from the characteristic objective approach. He moves "from the person over the things to the person, and not from the things over the person to the things."⁵ He observes the world of objectivity from the standpoint of the existing subject rather than from that of the abstract thinking subject.⁶ This subjectivism, however, is not solipsism. Nor is it an idealism which asserts that the objective world is an illusion of the senses;⁷ for in this regard at least, S.K. is a realist. He does not deny objectivity, but he maintains that it counts for nothing by itself. Subjectivity as Truth from his point of view is the relationship of the existential subject to the factual concrete being of existence,⁸ i.e., to being *qua* being. Obviously this relationship, which he characterizes as a movement, is not cognitive, but rather volitional or conative. As he puts it, truth is the "venture which chooses an objective uncertainty with the passion of the infinite."⁹ It is precisely through this conative movement in subjectivity that S.K.'s value theory reaches its fullest expression.

Another difficulty in presenting Kierkegaard's theory of value arises from the complexity of his literary style. Standing behind his existential philosophy is preoccupation with a religious problem, *viz.*, the conflict between specula-

4. T. H. Croxall, *Kierkegaard Studies* (London: Lutterworth Press, 1948), p. 63.

5. Quotation from Theodore Haecker as cited in H. V. Martin, *Kierkegaard, the Melancholy Dane* (London: Epworth Press, 1950), p. 44.

6. S. K., *Concluding Unscientific Postscript*, pp. 173ff.

7. *Ibid.*, p. 172.

8. *Ibid.*, pp. 293-295.

9. *Ibid.*, p. 182.

tion and Christianity.¹⁰ This conflict centers in the problem of the individual and his subjective, personal existence, which speculation either overlooks or underestimates. Kierkegaard addresses himself to the task of clarifying the realm of the subjective by means of a stylistic device, which he calls indirect communication. The appropriation of this dramatic method not only reflects a revolt against the Hegelian System, but also suggests that Truth and, according to this interpretation, value are non-cognitive and lie beyond the sphere of the abstract and the speculative.

Thus, in the maze of S.K.'s poetic dialectic a theory of value lies implicit, and it is the purpose of this paper to make that theory explicit by means of definition and analysis. In so doing, however, the writer admits the bias of interpretation and thus wishes to point out that this attempt lies in the Platonic category of "a likely story." That is to say, this may not be the case at all.

With inventiveness akin to Kant and Whitehead, Kierkegaard employs many new categories, most of which are religious and psychological, to explicate his philosophic perspective. It is possible here, however, to touch only on those categories decisively pertinent to the value problem. Thus the first consideration is an extensive definition of subjectivity as a basic value category. The second is a short descriptive analysis of S.K.'s value fields in the light of this distinctive value category.

Subjectivity: A value category

Subjectivity is a fundamental presupposition to Kierkegaard's general point of view, having a determinative influence on all his thinking. What Kierkegaard means by the term involves the whole of his most significant and lengthy work, *Concluding Unscientific Postscript*. For the present purpose, however, subjectivity is defined as a pri-

10. *Ibid.*, pp. 335-340. *Vide S. K., Philosophical Fragments, passim; S. K., "The Point of View," A Kierkegaard Anthology, Robert Bretall, editor, op. cit., p. 329.*

mary category in the Kierkegaardian conception of value, and is considered in its essential connection with four other categories: the *individual*, *inwardness*, *passion*, and *Truth*.

The individual. In Kierkegaard the personal, concrete, particular category of the individual stands in opposition to the mechanical, abstract, impersonal category of the mass.¹¹ As such, however, it is not a generic term which embraces man abstractly as "humanity" or "the human." Nor is it a term differentiating the numerical "one" from the "many." Rather, it is the quality of distinctiveness of each man as a person. That is to say, the individual is a particular existing, thinking subject. Here precisely is the individual's subjectivity. This subjectivity or existence, unlike that of an animal or of a stone,¹² is the quality of "being" a man by virtue of his special relation to the eternal, the absolute. To exist is not simply to be, but to live and to act as a man in the self-consciousness of his eternal destiny. Man's conscious relationship with and participation in ultimate reality comes not by a cognitive process, but by an inner movement of his life, by the action of the will. Concerning this existential awareness, S.K. writes in his *Purity of Heart*: ". . . this consciousness of being an individual is the primary consciousness in a man, which is his eternal consciousness."¹³ Thus, for Kierkegaard, conscious subjectivity is a relational individualism: the individual as subject stands existentially in relation to ultimate reality, i.e., to God as subject. In this religious framework subjectivity is the ground for the supreme value situation.

Inwardness. Subjectivity in the individual evinces itself in what S.K. calls inwardness, a movement toward existence. This is noted in the turning from systematization and objectivity, from the extensive life of unexamined sen-

11. *Vide H. V. Martin, Kierkegaard*, p. 51.

12. Cf. S. K., *Philosophical Fragments*, p. 31.

13. S. K., *Purity of Heart Is to Will One Thing*, trans. D. U. Steere (New York: Harper and Brothers, 1948), p. 193.

sation, to the intensive life of introspection.¹⁴ It is a non-cognitive grasp of the concrete, particular, the actually existent. In Kierkegaard's words: ". . . inwardness is the relationship of the individual to himself before God, his reflection into himself. . . ."¹⁵ This activity he also calls religious feeling, an emotive force which in conjunction with the will effects man's highest *perfection*, *viz.*, harmony and union with God. Inwardness, therefore, may be termed an affective sensitivity or attitude essential to the absolute value context.

Passion. Along with inwardness passion plays a formidable role in the subjectivity of the individual. S.K. holds that man is made up largely of feeling and passion, but that passion is ultimately more essential.¹⁶ In the development of man toward his highest goal, both feeling and passion come into play. Feeling, in itself, however, is not quite sufficient; "its value is the value of its object."¹⁷ Thus the more forceful passion becomes the culmination of subjectivity for an existing individual¹⁸ and the highest expression of existence. Yet passion in itself can be useless as well as perfective. S.K. points out that esthetic or natural passion becomes ideal passion through the catharsis of reflection and enters the service of the absolute value. Through this pathos of ideality man moves toward his highest goal. That is to say, by means of faith, which is the highest passion in man, the individual confronts and partakes of the eternal.¹⁹ Ideal passion is thus the volitional or conative sensitivity in the highest value situation.

Truth. Subjectivity is not only inwardness and pas-

14. *Vide* Marjorie Grene, *Dreadful Freedom* (Chicago: University of Chicago Press, 1948), p. 21.

15. S. K., *Concluding Unscientific Postscript*, p. 391.

16. S. K., *Fear and Trembling*, p. 190.

17. Regis Jolivet, *Introduction to Kierkegaard*, trans. W. H. Barber (New York: E. P. Dutton and Co., 1946), p. 118.

18. S. K., *Concluding Unscientific Postscript*, p. 118.

19. *Ibid.*, p. 455, Cf. also S. K., *Fear and Trembling*, p. 190, and his *Philosophical Fragments*, p. 77.

sion, but also the Truth.²⁰ Truth, as S.K. refers to it, is not the object of cognition or the conformity between being and thought. Nor is it the relative truth of science. It is rather the Ultimate Reality, the Eternal Truth, the Absolute Paradox.²¹ This Truth S.K. defines as "An objective uncertainty held fast in an appropriation-process of the most passionate inwardness . . . the highest truth attainable for an existing individual."²² Truth is thus a venture which chooses an objective uncertainty with infinite passion.²³ In this sense it is an equivalent to faith, for faith is the contradiction between the infinite passion of the individual's inwardness and this objective uncertainty. The acquisition of Truth comes via individual subjectivity, i.e., through an existential meeting. Truth is encountered in the paradox in a value situation,²⁴ and the "appropriation-process of the most passionate inwardness" is the activity of the conative-affective sensitivity.

From this resume of subjectivity as a value category, it is clear that the term has its fullest expression in a religious framework and that value in conscious subjectivity is absolutistic. But the analysis lends itself to further interpretation. S.K.'s unique use of subjectivity indicates an ontological, rather than an epistemological, point of departure. That is to say, by this term he does not mean that the only reality one can know is that of one's own individual consciousness and that the objective world is an illusion of the senses. Subjectivity of the solipsistic brand is an epistemological category. What S.K. means by the term is existence; an individual's subjectivity is his individual existence, his existence as a person. In this sense subjectivity is not to be set in antithesis to objectivity. Ob-

20. S. K., *Concluding Unscientific Postscript*, pp. 169ff.

21. S. K., *Philosophical Fragments*, pp. 29ff.

22. S. K., *Concluding Unscientific Postscript*, p. 182.

23. *Loc. cit.*

24. S. K., *Philosophical Fragments*, pp. 9ff.; *passim*. The paradox, in simple, is the historical made eternal and the eternal made historical, i.e., a relationship between eternal truth and an existing individual.

jectivity for Kierkegaard is the method of conceiving reality as an object of thought, the attempt to understand reality apart from the existential motif. This S.K. does not disallow, but he considers it a movement toward possibility rather than toward actuality.²⁵

In the value context subjectivity is the active relational factor, the given ground for transaction or interaction between the existing (not thinking) subject and its object. Almost inextricably bound up with the existing subject or organism are two essential forces of subjectivity: inwardness and passion. According to contemporary value terminology, inwardness may be identified with the affective sensitivity, and passion, with the conative sensitivity. The conative-affective activity is demonstrated in S.K.'s apprehension of Truth, *viz.*, in the "appropriation-process of the most passionate inwardness." This apprehension is non-cognitive; the relation of subject to object is effected by the inner movement of one's life and by the action of the will. Similarly the act of valuing on all levels of existence is effected by the varying intensity of the conative and the affective sensitivities as they turn toward their object. S.K.'s emphasis, therefore, upon this appropriation-process of the objective in subjectivity earmarks his axiology as a subjective theory of value.

It remains, now, to indicate briefly how S.K.'s theory of value is applied to the fields of value. Although value as such is not explicitly his point of departure, Kierkegaard does present somewhat systematically three spheres of existence, which may be interpreted as value grades or stages in man's life. This analysis he calls the "existential dialectic."

The existential dialectic: value fields

In his *Stages on Life's Way*, S.K. states: "There are three existence-spheres: the aesthetic, the ethical, the re-

25. *Vide H. V. Martin, Kierkegaard, pp. 45f.*

ligious . . . The aesthetic sphere is that of immediacy, the ethical is that of requirement . . . the religious sphere is that of fulfilment . . ."²⁶ Kierkegaard conceives these modal spheres of existence as a progressive gradation of man's life, but they do not come by gradual development in a rationalistic evolutionary process. Each stage is definitive and independent of the others, a kind of isolated infinity, yet it has a positive relation to the others in that it formulates one step towards the ultimate value. Passing through this hierarchical structure of existence-spheres is possible only by what S.K. calls a *leap*, i.e., a transition by an absolute disjunction, a radical breach of continuity.²⁷ This leap is a movement in subjectivity, an absolute choice of the will, which is a negation of the preceding state rather than a continuation of it. This process is the dialectic of life, the continual passage from the similar to the different by means of conflict and despair. Underlying and motivating this movement, however, is the ultimate confrontation of the individual with the Eternal.

The esthetic stage. The general character of this stage, obviously, is that of pleasure.²⁸ The esthete lives in immediacy, seeking enjoyment through sense-impression in the pleasures of the moment. In the light of S.K.'s value theory, however, this stage of life is marked by emptiness. The esthete takes no account of the eternal; his theme is *carpe diem*. Striving only for the immediate, he loses himself in its successive sensations. Ultimately this pleasure in change leads to boredom and then to despair.²⁹ Judge William in S.K.'s *Either/Or* analyzes concisely the true condition of the hedonist: ". . . every aesthetic view of life is despair, and that every one who lives aesthetically is in despair, whether he knows it or not. But when one knows it . . . , a higher form of existence is an imperative require-

26. S. K., *Stages on Life's Way*, p. 430.

27. N. B. in *Fear and Trembling*, pp. 59ff., and in *Philosophical Fragments*, pp. 34ff.

28. S. K., *Either/Or*, I, 253.

29. *Ibid.*, II, 194.

ment."³⁰ Despair, thus, is dialectical, awakening the individual to an awareness of his eternal validity.³¹ The esthete, then, with the passion of the infinite, in the moment of despair leaps to the ethical.

The ethical stage. The ethical sphere of life is characterized by the primacy of duty.³² Unlike the esthete, the ethical man seeks to bind himself to the community and to take up social obligations. In this relationship duty and rights to others become supreme. Thus evolves the category of the universal. As S.K. puts it: "The ethical as such is the universal, it applies to everyone . . . the particular individual is the particular which has its *telos* in the universal, and its task is to express itself constantly in it . . ."³³ The ethical man finds joy and satisfaction in obedience to duty, happiness in expressing the universal. In this joy of action the affective value of the esthete is conserved, although transformed, in the ethical man.

But according to S.K. the ethical can become a temptation, a foil.³⁴ In the case of Abraham such a collision occurs, when he is confronted with the divine request to sacrifice his son Isaac. The universal offers Abraham no solution. In fact, it condemns the divine request, as well as Abraham's obedience, as being impossible, unreal, absurd. Abraham despairs, chooses the absurd, and denies the ethical. As the individual in subjectivity *par excellance*, he becomes higher than the universal and therefore performs a teleological suspension of the ethical.³⁵ He makes the leap to the religious sphere in the highest pitch of passion, *viz.*, faith.

The religious stage. The ethical man, falling into despair, passes into the religious stage, wherein lies the significance of the existential dialectic. In this stage sub-

30. *Ibid.*, II, 162.

31. *Ibid.*, II, 179.

32. *Ibid.*, II, 220f.

33. S. K., *Fear and Trembling*, pp. 79, 102.

34. S. K., *Concluding Unscientific Postscript*, p. 231.

35. S. K. *Fear and Trembling*, p. 100; *passim*.

jectivity comes into its own and is characterized by complete inwardness, i.e., by religious feeling turned introspective. It is "the relationship of the individual to himself before God, his reflection into himself."³⁶ Inwardness, which is the mark of the religious stage, has suffering as its criterion. Concerning this suffering, S.K. writes: ". . . where suffering is posited as something decisive for a religious existence, and precisely as a characteristic of the religious inwardness: the more suffering, the more the religious existence—and the suffering persists."³⁷ Suffering, in S.K.'s use of the term, does not imply pain or disaster simply. It is religious, the inward anguish of finite man weighed down under the sense of an infinite God.

This impression of pathos upon the religious life, however, is not the end of the individual's development in this final stage. As indicated above, feeling is not sufficient to achieve man's greatest good. Its value is the value of its object, and its scale of intensity can not differentiate it.

Man's highest perfection is harmony and union with God, his realizing within himself perfect purity of heart. The motive force leading to this value situation is not man's cognitive faculty, but his affective and above all his conative sensitivity. Purity of heart, S.K. affirms, is to will one thing: "genuinely to will the Good, as an individual, to will to hold fast to God. . . ."³⁸ In this orientation there is no distinction between means and ends. The individual, through this conative movement in subjectivity, stands in an absolute relation to the absolute.³⁹ This unique transaction, therefore, constitutes the supreme value situation, in which man's greatest good is achieved.

Final Considerations

In conclusion, two questions may be considered. First, what is the status of value in the Kierkegaardian theory?

36. S. K., *Concluding Unscientific Postscript*, p. 391.

37. *Ibid.*, p. 256.

38. S. K., *Purity of Heart*, p. 206.

39. S. K., *Fear and Trembling*, p. 187.

Secondly, how is Kierkegaard's theory of value to be classified?

In the brief analysis of S.K.'s value fields, it is evident that his theory of value is a relational theory set in an absolutistic framework. His "dialectic of life" unfolds into three hierarchically arranged stages of existence or value grades, each with its own attitude, data, and criterion. The relational perspective is evidenced in the relationship between the attitude as the subjective factor and the data as the objective factor. For clarity, this analysis of S.K.'s value grades may be set in relief:

The esthetic value grade

- (1) attitude: affective (subjective factor)
- (2) data: sense-perceptions (objective factor)
- (3) criterion: pleasure (evaluating factor)

The ethical value grade

- (1) attitude: conative-affective
- (2) data: general categories; the universal
- (3) criterion: obedience to duty

The religious value grade

- (1) attitude: conative
- (2) data: the Good; God
- (3) criterion: suffering

It is clear from this outline that S.K.'s value gradation moves toward an absolute value status in the religious sphere. As indicated earlier, passage through these existence-spheres occur only by virtue of an absolute disjunction, a movement in subjectivity. This inward existential movement is the result of conative action, which is effected by the dialectic of conflict and despair. Through this paradoxical link man moves toward conscious subjectivity and absolute religious value.

In the religious stage, therefore, lies the significance of the existential dialectic. The esthetic value is trivial, and

the ethical, temporary. Only in the subjectivity of the religious does value appear with significance and permanence. Valuing in subjectivity entails a confrontation of the individual with the Eternal, resulting in a permanent change in the individual. Thus, religious value does not permit intrinsic and instrumental distinctions; it is solely instrumental. And in this regard it compares with the pragmatic value theory. Although value in the religious stage is set in a subjective framework, it is clear that it is not mentalistic. Subjectivity postulates both subject and object, but the object is a subject, *i.e.*, the absolute Existent.

As to the classification of Kierkegaard's value theory, it is ostensibly an absolutistic theory. Both the esthetic and the ethical are transcended in the religious value, which is reached by means of the "dialectic of life." Without intending to relate S.K.'s value theory to the pragmatic view, I am inclined to classify it as a behavioral or process theory. Two distinctions, however, are necessary. This life process which issues in a religious valuing is a private, introspective ascent, not for public evaluation. Further it is not a relative, purposeless procedure, but rather an unfolding of an absolute design.

Baptists in the Modern Age

BY C. HOWARD HOPKINS

In each of the preceding lectures I have attempted to sketch the broad outlines of great events, the appearance of creative ideas, or the careers of men who contributed largely to the course of Baptist development—each against a background of the secular and spiritual movements of the time in order that we not glimpse our history in a vacuum. In this last lecture I should like to ask for what might in contrast to poetic license be called historian's privilege in order to define the twentieth century as a state of mind and a social condition rather than a sequence of years beginning with the digits one and nine; and in addition to mention certain great problems confronted by the churches.

The most recent great era opened with the coming of industrialization and urbanization that began to take over the simpler economy of agriculture and the social order of a nation of small towns in which the life of the nineteenth century had been lived. Modern America resulted from the impact upon all our institutions of the forces released by the industrial revolution as these were tremendously stimulated by the Civil War.

The Industrial Revolution

To us whose lives have been lived in the urban and industrial age, it is almost impossible to conceive the changes that America underwent in the fifty years following 1865.

That era was the most dynamic period of economic and social change in the history of the United States. The industrial revolution struck here later than in Europe, but its effects were felt more rapidly, and the transformation from an agricultural-rural economy to an industrial-urban one was so speedy that folk-way and mores were left far behind. Stimulated by the tremendous demands of the Union armies, Northern industrialism grew by leaps and bounds, while the Southern economy recovered relatively slowly. The completion of the Central Pacific Railroad to

the West Coast in 1869 forecast a network of rails that wove a continental pattern by 1900. Free western land continued to draw thousands from the east and from the crowded places of Europe and Asia, while thousands more migrated to the mushrooming cities where they created the world's most astonishing wealth within a few blocks of the world's direst poverty, the shadow of the Waldorf-Astoria being literally cast over the slums of east side or west side Manhattan. As the twentieth century wore on the American dream seemed about to be fulfilled by the technical and scientific advances that provided a material foundation for naive trust in progress and unlimited wealth as natural corollaries of Christianity and democracy. Millions of relatively unassimilable immigrants came from central and southern Europe and the population became increasingly mobile as the automobile provided the means. The shift of Negroes to northern cities set in, largely as a result of deteriorating race relations in the South at the turn of the century. Electric power made life easier, if more complex, and set in motion forces that would spread rather than concentrate the great metropolitan areas.

The First World War interrupted all this, much to the annoyance of the majority of Americans, at least of those who were not made millionaires by it. Prosperity followed, only to be broken by the first great economic collapse to seriously shake America's faith in herself and in progress. Wars and the threat of wars gradually helped improve her economic situation so that by the time she was involved in the Second World War, what was known as prosperity had returned and for the next decade remained, fat-tened on a war economy.

All this was marked by the decrease of personal relations in business and industry, and even social and cultural life. Every new invention tended to substitute profits for human values, to lose the individual in the process, and to substitute dividends for personal contacts. The small operator, the individual business-man, was more and more supplanted by the giant corporation, the first billion dollar

concern appearing in 1901 with a valuation greater than the wealth of the entire United States in 1800. The pioneer founder of a great railway system might die but the trains ran on on schedule for ownership was now held by hundreds of thousands of absentee stockholders. Labor relations deteriorated and the nation was appalled by the violence of its strikes and lockouts. Gradually the labor movement grew and asserted itself, finally to be recognized by national legislation in the 1930's. "We are all caught in a great economic system which is heartless," said President Woodrow Wilson. In sum the relatively simple town or community-centered life of the America of the nineteenth century had been supplanted by an ever increasingly urbanized culture, which extended its influence even to rural areas through radio and television, and which took the individual out of a closely-built, inclusive social nexus and placed him in an associative culture where his life interests were divided among many foci, some of which could not be brought into balance or perspective because they were essentially unrelated.

The Age and the Church

You are familiar with this great transformation in American life. Its effect on the life of the Protestant churches can hardly be overestimated. Dr. H. Paul Douglas believed that because of these dynamic changes the church suffered "the greatest inner revolution it has ever known" because its message and total impact had been segmented and even fragmented by the society of which it is a part. The great triumph of the American churches in the nineteenth century rested largely upon the fact of a communal—that is, community-organized or focused—social life in which the unit was the small town, the rural neighborhood, the closely-cemented community spirit. With the urbanization of the nation social groupings became merely associative, that is, segmented and more or less accidental or voluntary, centered, if centered at all, not around the locus of life as a whole, but upon some single interest. Thus as

Douglas further put it, the church was in part remodeled by the associative process because of the segmentation of society. He pointed out that "the church tends to get reduced merely to one of the many groups in which persons, detached from locality, associate together with segments of their personalities." This process, I suspect, is well illustrated in the curiously detached life of a suburban community whose members have their daily work in the great city, or by the deterioration of rural life partly because of the effect of the consolidated school which removed the interests of the children from the locale of their families. Douglas indicated further that as a result of this dessication of personality each segment tended to project a separate set of moral standards with the result that there appeared in modern society a collection of more or less unrelated moral standards rather than a single communal standard—such, for example, as had existed in the village of Northampton when Jonathan Edwards' preaching precipitated a great revival among a homogeneous population. Of the net effects of this in one important aspect of American life, the political, Nichols has this to say:¹

In the twentieth century the Puritan Protestant Churches were no longer making any such contribution to democracy as they had done in the generation from Roger Williams and Cromwell to Lincoln and Gladstone. The relation between Christian faith and political decision was no longer evident in worship, no longer habitually the exercise of the whole Christian community to determine, no longer subject to the discipline of that community over its individual members. On the contrary, individual Christians were disciplined and constrained in their political decisions by practically every other kind of organization than the Church, and the effective scope of Church Fellowship itself was so largely determined by social and economic forces as to deny in practice the right of the Christian gospel to shape the Christian community.

1. Nichols, James Hastings, *Democracy and the Churches*, The Westminster Press, 1951; p. 238.

In spite of these difficulties, the twentieth century was a time of much ecclesiastical growth and activity. The most obvious and important fact about the church life of the United States was the rise of church membership above 50 per cent of the total population figure; Protestant membership doubled between 1880 and 1950, a period when the total population tripled. Denominational resources kept pace with national wealth. Church buildings of unprecedented size, decoration, and cost rose everywhere. The fifty years climaxed by the First World War, Professor Gaius Glenn Atkins remarked, might almost be called the "age of crusades," characterized as they were by "a super-abundance of zeal, a sufficiency of good causes, unusual moral idealism, excessive confidence in mass movements and leaders with rare gifts of popular appeal. . ." The Young Men's Christian Association and Young Women's Christian Association grew to large and effective stature. Denominational and interdenominational hierarchies grew and expanded, a revelation, as Robert T. Handy suggests, of inner vitality, even if an ambiguous blessing.

Most denominations, although strained by theological tensions, managed to avoid serious schisms, and home and foreign missions were maintained and expanded. Strong movements to counteract the social and cultural trends that threatened to overwhelm the churches developed: the ecumenical movement, the tremendous improvement in church architecture, the liturgical movement, and the notable theological revival of the 1930's and 40's. Institutionally the twentieth century was an era of great achievement. Intellectually, it continued the decline of the great tradition that had set in in the nineteenth century. Professor Latourrette declared that the nineteenth century produced no theologian of major stature in America; not until the 1930's did it appear that this judgment might not also be made against the twentieth century. As this decline became more and more apparent, conservatives tended to defend their faith by what were frequently dogmatic and external methods, whereas those whom they regarded as their antagonists,

the so-called "modernists," became so enamoured with liberal thought "that they were in danger of surrendering too much of their tradition." Both were the victims of the anti-intellectualism that was one of the unfortunate by-products of nineteenth century revivalism.

In 1865 there had been three million Roman Catholics in the United States. Due to the native American leadership with which it was favored during the next fifty years, to the dominance of the Protestant conception of the church, and to democratic ideology and practice, Catholicism endeavored for a long while to accommodate itself to American culture. Father Hecker, for example, hoped not only to "Catholicize America" but to "Americanize Catholicism." Cardinal Gibbons was similarly concerned, but these tendencies were over-ruled by Rome and the era of fraternization came to an end after the First World War. By that time immigration had made this church the largest American religious body, (in 1952 it claimed twenty-nine and a half million members) but its new aggressiveness in the 1930's and forties, its utilization of political devices, and its methods of exerting pressures upon government obtained it a preferred position in America in the sixth decade of the twentieth century that almost reversed its situation with that of Protestantism as the dominant ecclesiastical influence in American society.

Some Major Baptist Developments

These, then were some of the major features of American life, of which Baptists were a part in the twentieth century. Their own growth had been as phenomenal as that of any major church body, increasing from 3,700,000 in 1890 to approximately 17,500,000 in 1952. It is not the purpose of these lectures to emphasize such matters but it must be said that this development, which paralleled the rise of the giant corporation in American business, was followed by internal changes in organization and polity that essentially altered the position of the local church with respect to the

traditional Baptist insistence upon its independence and autonomy, to which principle much lip service was nonetheless given. Perhaps this was an inevitable concomitant of the gradual disappearance of the small community, but the fact of increasing centralization was one of the most obvious aspects of Baptist life in the twentieth century. The local church became increasingly dependent upon state and regional conventions for program materials, literature, advice and promotional material of every kind, all of which resulted in a kind of standardization that would surely have been anathema to earlier generations of individualistic Baptists. Whatever the ultimate judgment of history may be upon this development, Baptists had not undergirded these necessary organizations either theologically or ecclesiastically, and hence crippled the effectiveness of their impact upon American society as a whole, in marked contrast to the Catholic impact.

Foremost among the new Baptist organizations of the twentieth century were naturally the Baptist World Alliance, formed in 1905, and the Northern Baptist Convention, constituted in 1907. The Northern Convention strove valiantly to be a central body without being one, but the inevitable pressures of raising funds, coordinating the programs of its various boards, and meeting crises of depression, irresistibly pushed it toward frequent overhaulings that by 1945 had been described by one leader as verging on a presbyterian polity. That these trends were virtually irresistible was evidence by a similar development in the Southern Convention whose Cooperative Program bore remarkable resemblance to the Unified Budget Plan of the Northern Convention. There was no doubt in the minds of Baptist historians in the sixth decade of the twentieth century that an ecclesiology and an ecclesiasticism had developed to a greater degree in the Southern Baptist Convention than in the Northern, which was by then the American Convention. It was said, however, that this but reflected the complexity of the local church. The basic problem of the

overshadowing of the local congregation by any form of organization or hierarchy was whether or not that trend would gradually harden into institutionalism and for that and other reasons compromise the traditional Baptist emphases upon the freedom of the individual, diversity within the essential unity of fellowship, and the unique testimony and great need for free churches in an increasingly militarized and power-conscious society.

Both Southern and Northern Baptist Conventions were enthusiastic participants in the affairs of the Baptist World Alliance, but they differed basically in their attitude toward the Federal Council of the Churches of Christ in America. Northern Baptist leaders were among the founders and strong supporters of the Federal Council, which came into being only the year after their own organization was formed. The very reasons for their enthusiasm were doubtless causes for caution on the part of Southern leaders, for one of the main purposes in the formation of the Federal Council was parallel to the aims of the social gospel. In the words of Charles S. Macfarland, the first secretary of the Commission on the Church and Social Service, the idea of the Council "came from men who were wrestling with the practical tasks of the churches in what was becoming a hostile or increasingly unaccommodating social order." Those were prophetic words almost a half century ago. With the almost total secularization of American life that was one of the most obvious aspects of the 1950's in spite of all that Protestantism could do about it, on the one hand, and the meteoric rise of aggressive Roman Catholicism on the other hand, each generation of leaders of every Protestant denomination might well have reconsidered their position with regard to the essential purposes for which the Federal Council and its successor the National Council, were formed. Those purposes were, as of the final planning conference in 1905: "To bring the Christian bodies of America into united service for Christ and the world," and "To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so

as to promote the application of the law of Christ in every relation of human life." In the atomic age such purposes were hardly less fundamental to the very continuance of spiritual welfare, the basis of democracy, and the Protestant cause, than they were fifty years earlier.

The profound reasons for a reconsideration of the total social impact of Baptists were inherent in their statistics. At mid-century they included perhaps one-third of all American Protestants and were themselves the largest non-Roman body. James H. Nichols reminded his readers of the strategic part Baptists had played in the development of this country into what we like to call a "Christian nation." "Puritan Protestants," he wrote, "created the American school system, and provided generations of selfless and devoted Christian teachers. Yet when pragmatic, nationalist, and secularist movements made large inroads into the system, no considerable Protestant opposition was registered." At the same time the Roman Church had its consistent system of parochial education. In industrial life, Nichols continued, "there were more Protestant than Catholic leaders of labor as well as of industry, but how did the Protestant Church help them to discover together their social duty?" Catholicism trained experts in labor union work, ran labor schools, organized Catholic workmen in a practical application of the same sort of Christian discipline that Baptists (for example) once possessed, but the Catholics did so by anti-democratic means. Nichols cited some other examples of this process, such as charities, social welfare, and the press, and concluded: "The Protestant constituency in America was twice as large as the Roman Catholic, yet by 1940, in terms of the conversion and shaping of society, State, and culture, Roman Catholicism may have been exerting more influence in American life than all Protestantism." "In the face of the transformation of Western civilization into collectivist militarized masses manipulated from opinion-control offices by the means of mass communication, radio, television, movie, and newspaper, the relative position of Puritan Protestantism and Roman Catholicism

was suddenly reversed." I do not know whether history teaches lessons, but it surely provides warning signs. In the twentieth century Baptists found themselves perhaps unintentionally reversing their historic stand on their own centralized organizations, at least in practice. It could well be then that they should study also the most effective ways and means of addressing themselves to the twin great evils of secularization and Romanization. Some kind of affiliation with others engaged in the same battle could conceivably be a lesser evil than losing the war.

There was another and almost diametrically opposite reason that Baptists might have considered in the middle of the twentieth century with regard to their relations with the other great evangelical bodies. A tragic feature of the twentieth century was what might be called the degradation of the evangelical tradition, or the loss of spiritual leadership, "the lost radiance of the Christian religion," as it was once wistfully referred to. That Southern Baptists possessed one of the nation's greatest remaining reservoirs of spiritual enthusiasm and religious fervor in the true evangelical sense was a recognized fact of the fifth and sixth decades of the twentieth century. That they chose not to share their enthusiasm, their crusading zeal, their jealous concern for the separation of church and state, in more than the most limited manner, with their contemporaries of the other great evangelical bodies and even with those of their own household of faith, was in all probability because their predominantly rural constituency believed itself to be living still in a communal rather than an associative culture, as indeed some of it did. But this illusion did not lessen the incalculable weakening of the total non-Roman Catholic impact upon the nation. It was entirely possible that this isolationist policy, outmoded in the interdependent world of the atomic age, was chiefly the result of lack of full appreciation of the gravity of the state of the conflict between the forces of secularism and those of free religion, on the one hand, and those of free religion and totalitarian religion on the other. To some observers this aloofness

seemed almost a determination to be a fragment, a segment of American life rather than an integral and permeating influence. To others it failed to square with Southern Baptist ambitions to become a national rather than a regional church body.

These matters led to consideration of another facet of Baptist life at the mid-century that gave thoughtful members of those churches serious reason to ponder the comment of Nichols, that "To save its soul the Christian Church must affirm its mission of reconciliation against the tendency to be fragmented into an anarchy of ideologies." Let us follow Nichols' analysis:

The largest single Protestant denominational family in America was the Baptists, comprising perhaps one third of the total. By income levels the Baptists paralleled almost exactly the Roman Catholics, two thirds of the membership in each case being lower class. Similarly these two bodies had the smallest proportions among business and professional people and the upper and middle groups generally. Over half the Catholics were urban manual workers, and over one quarter of them were trade-union members. Similarly over half the Baptists were urban workers, but with only half so great a proportion of union members. They had nearly three times as many farmers as the Catholics, who were much more exclusively urban. The two groups were the least educated among American Christians and had the least influence on the higher culture of the nation. Archbishop Cushing boasted at the end of the Second World War that he did not know a single bishop or archbishop of the American Roman hierarchy who came from a cultured home. They were all sons of working people without higher education. Politically, again, Baptists and Roman Catholics were as predominantly Roosevelt Democrats as the Episcopalians, Congregationalists, and Presbyterians were anti-Roosevelt Republicans.²

2. Nichols, James Hastings, *Democracy and the Churches*, The Westminster Press, 1951; p. 242.

Baptists stand in the main stream of the great evangelical tradition of the American churches, as it has been insisted over and over in these lectures. For that reason they could not escape the implications of their heritage. Baptists were among those responsible for the nineteenth century's being, as Professor Latourette has said, "the greatest thus far in the history of Christianity." The expansion of the western world coincided with the burst of evangelical enthusiasm among the English-speaking churches, and under the auspices of the first national free church system the world had experimented with, Christianity was applied directly to man and society without the intervention of the state. We need not here repeat the results of that, much as we would like to describe the great home and foreign mission programs of Baptists, the almost incalculable service to mankind represented by the growth of Negro Baptist churches to a membership of well over seven millions, the continuation of educational enterprises, the growth of young people's movements, Baptist leadership in the new vigilance over separation of church and state, and a long list of similar achievements. Yet we have become painfully aware in the years since the nineteenth century that we have been living on an inherited capital that is producing a dwindling rate of interest. Although our church membership is up, church leadership of the total culture is down. With the decay of the great evangelical tradition and the conformity of the church to the world, the prophetic note has been gradually dropped and Christianity applied only to the individual man apart from society. This was not a legitimate corollary of the doctrine of separation of church and state, the original conception of which did not separate man from society. It could be that Baptists and others suffered in the twentieth century from a loss of the effects of church discipline, which was a possible clue to the greater social and political effectiveness of Romanism. It was an inevitable fact that as Nichols declared, "a disciplined Church has more influence than a Church that does not seek to shape its corporate witness by the will of God." By the middle of the twentieth century, he added, "What was left of Protestant discipline

was democratic, but some had so long avoided measuring their decisions in prayer and discussion together under the judgment of the living God that there was fear that in putting their professed faith to the test they would discover that it was no longer there."

His trenchant comment on the possible recovery of discipline was worthy of the serious consideration of all who were deeply concerned for the ultimate outcome of the struggle between spiritual and secular values: "Corporate thinking and experiment by Christians competent in the business or professions of the modern world could never be carried on effectively on a parish or congregational basis," because of the process of segmentation and fragmentation to which we have referred. "The discovery and actualization of Christian discipline in these several areas and vocations would be achieved only over large areas and on an intercongregational and, indeed, interdenominational basis." This would of course not mean that either the local congregation or its leadership should be eliminated but Nichols believed that it did mean that "the theory and practice of congregational 'autonomy', as held by one third of all American churches, must be abandoned altogether." This theory and practice of Baptists and others had been entirely adequate to the needs of a popular church in the pre-industrial eras, and those churches had grown to tremendous strength in the frontier communities and towns of agrarian America. "But in the twentieth century," declared Nichols, "it (autonomy) was to be defended only by those who intended to disqualify Christians from their responsibility to the larger communities of industry, commerce, State, and culture. A structure designed to discipline only the immediate neighborhood to Christian living was simply obsolete." Prophetic words worthy of meditation!

Further, the mid-century dilemma of the free churches was in part traceable to the degradation of evangelism from the spontaneity of the visitation of the spirit of the Lord, as in the Great Awakening, to a calculated revivalism advertised in advance on car bumpers. Edwards preached sincerely and vividly out of the depth of his own experience and

was astonished when a revival broke out. But what did Edwards preach from or about? Out of years of wrestling with the great problems of human existence confronted by the reality of God. His was theological preaching that exposed sinful men to an inescapable God.

We have previously noted Professor Latourette's statement that in the nineteenth century there was no major figure in theology in America. As Professor Sidney E. Mead of the University of Chicago put it recently, the strengths of the main-line tradition produced "the great century" but its weaknesses "effectively scuttled most of the intellectual structure of Protestantism. The lush century of expansion and growth in the midst of apparently unlimited resources produced an American Protestant dinosaur, huge and impressive, but now, its pietistic heart's blood changing rapidly into routine moralism, it is in danger of perishing from a lack of intellectual power." Dean Jerald C. Brauer puts it somewhat differently in his narrative history of *Protestantism in America*: At the same time that the church helped to promote Christian faith in America it "de-emphasized the role of the Church by concentrating on an individual experience, and it also made Christianity a stranger to large segments of American intellectual, cultural, and political life."

This failure was not limited to theology. The advance of the twentieth century witnessed a serious lack of ethical leadership at the very time the moral and spiritual problems of the age were welling up into a virtual tidal wave. In contrast with professional aid given by the Catholic Church to its clergy and lay membership, for example, in social action conferences and publications, traveling "universities" of experts, Nichols declared American Protestantism could make no comparable display, "either of popular interest or of competent progressive leadership. The denominations strongest among urban labor, the Baptists and Lutherans, had by and large the least effective leadership in social ethics. The contrast in social and economic literacy between Protestant and Roman Catholic clergy was sharp by 1939."

Baptists and the Social Gospel

It would be unfair to infer that Baptists had done nothing in this area. They, or a few of them, had been among the leaders in the vigorous attempt to convince the churches that the teachings of Jesus and the total message of Christian salvation should be applied to society in addition to individuals, a movement that began in the 1870's. The "Baptist Congress for the Discussion of Current Questions" which held its first session in 1882 never omitted social issues from its programs. Its platform soon became a sounding board for a group of young men whose names loom large in the leadership of Baptist affairs in that era. One of them, Walter Rauschenbusch, who first appeared there in 1888, was to become the outstanding spokesman for the Christian social movement in this country. Today as we look back to the historic expression of the social gospel the name of Rauschenbusch is virtually a synonym for it, though he was far from being alone among the Baptists who embraced it.

There are aspects of Rauschenbusch's career and thought that deserve reconsideration almost half a century after the publication of his first and epochal book. Contrary to much current and superficial criticism of Rauschenbusch, he stood directly in the great tradition of the evangelical churches and there are significant facets of his thought that reflect uniquely the Anabaptist and Baptist conception of the church and of social ethics. Walter Rauschenbusch, born in 1861, was the son of Professor Augustus Rauschenbusch, of the Rochester (Baptist) Theological Seminary at Rochester, New York. The elder Rauschenbusch had come to America as a Lutheran missionary, imbued with a strong pietistic spirit. He was converted to the Baptist faith into which he carried the evangelical fervor that had induced him to follow German emigrants to the great Middle West.

Educated in Rochester and in Germany, Walter Rauschenbusch was the seventh in a direct line of Lutheran-Baptist ministers and brought to his first and only pastorate,

which was on West 45th Street in New York City, a strain of mysticism, the fervor of an evangelical spirit, an inquiring mind, and a great heart. The last cost him his hearing, for he arose too soon from a sick bed during the great blizzard of 1888 to minister to members of his congregation and suffered a relapse. Eleven years spent with the working class people of the Second German Baptist Church there on the fringes of Hell's Kitchen, "a tough west side neighborhood," as he wrote home, was the dynamic and formative experience of Rauschenbusch's life, for the traditional faith of his fathers seemed to offer no answer to the awful problems of these folks "out of work, out of clothes, out of shoes, and out of hope." His inquiring mind read the best social thought of the day; during a year in Germany he brought himself up to date in sociology and theology; in the great city he listened to the panaceas of Henry George whose "single-tax" was the center of attention; he read and rejected Marx, profited from Tolstoy, but through prayer, fellowship and discussion, worked through to his own answers to the great problems raised for Christian ethics by the industrial revolution. Together with a few devoted colleagues he once edited a little radical newspaper that bore the prophetic title *For the Right*, published in the "interest of the working people of New York"; it lasted a year and a half.

As Rauschenbusch's thought began to take shape it seemed to him that the inclusive concept of the Kingdom of God held the clue to the much-needed social theology toward which his mind was moving. Accordingly, in 1892, he gathered a small group of Baptist ministers into an intimate fellowship they called "The Brotherhood of the Kingdom," which was to be a voluntary association of men who would endeavor to realize the ethical and spiritual principles of Jesus in both their individual and social aspects in the lives and work of the members. Holding similar theological views and even closer social opinions, they met weekly for fellowship and discussion. It was originally planned to write a volume of essays. In the process of working these over the group agreed to meet at the summer home of one for a

week's discussion of the papers. This first conference proved so stimulating that it became an annual affair for twenty years.

In 1897 Rauschenbusch was called to teach at his alma mater, the Rochester Theological Seminary, which post he held for the remainder of his life. He was hardly known outside of Baptist circles, but well known within them, until the publication of his first book *Christianity and the Social Crisis*, in 1907, which made him the acknowledged leader of the Christian social movement, a position which he held until his death in 1918. His next publication was *For God and the People, Prayers of the Social Awakening*, which is perhaps as strong evidence as he presented of the fundamentally spiritual and prophetic nature of his message. In 1912 he wrote a second larger work, *Christianizing the Social Order*, which was a critique of our "semi-Christian social order" and more in the nature of a program of action than the first analysis had been. His manual on *The Social Principles of Jesus* was widely distributed among the armed forces during the First World War. Rauschenbusch's final book, and doubtless his most important one, *A Theology for the Social Gospel*, was an expansion of his 1917 Taylor Lectures at the Yale Divinity School.

It is not my purpose to outline Rauschenbusch's thought, or even to review the essence of his contribution to the social gospel, and certainly not to advocate a "return to Rauschenbusch." He is a significant historical figure. The search for answers to today's problems is more desperate in our time than it was in his. From Rauschenbusch's thought may I outline seven areas, each of which provides a suggestive context in which we may seek our own answers to the crises of our time? We may call these seven steps toward the recovery of the "whole gospel" since there are those who do not like the phrase "social gospel"—parts of a framework for a working theology for a whole gospel.

1. *The evangelical foundation.*

Rauschenbusch did not stumble into the pitfalls that trapped most of his contemporaries. He was the heir, as we

have seen, of the pietistic-evangelical movement. What he spent his life attempting to set forth in clarity was the idea of the Kingdom of God as containing the evangelical hope for the individual expanded to include society in addition. This was not a new idea in American theology, for Charles G. Finney called men to repentance and commitment to "the universal reformation of the world." Dwight Moody never asked men to come apart from life in the market-places of the world, which he himself knew only too well; this famous question of a self-satisfied convert, "What have you done about it?" being typical. John R. Mott's biographer, in describing what Mott received from Moody, spoke of Moody's "unceasing self-forgetful moral drive. . . ." Evangelical theology had thought of the Kingdom of God in 1870 not in terms of the spontaneous development of humanity "but a redeeming power" that "comes down upon humanity from God, and enters into human history as an always working energy, quickening men to spiritual life and transforming society into the Kingdom of God." As Richard Niebuhr remarked in *The Kingdom of God in America*, "When the social gospel appeared toward the end of the century it came as the heir of this living movement which had proceeded in dialectical fashion from individual to communal hope." However, as Niebuhr went on to point out, the tragedy was that the evangelical doctrine of the kingdom was not adequate for the new situation in which men like Rauschenbusch found themselves. "It could not emancipate itself from the conviction—more true in its time than in ours—that the human unit is the individual. It was unable therefore to deal with social crisis, with national disease and the misery of human groups. It continued to think of crisis in terms of death while it had begun to think of promise in social terms." Reaction against its limitations was inevitable, yet Rauschenbusch was not willing to discard it.

2. *A synthesis of theology and ethics.*

Rauschenbusch set the idea of the Kingdom of God at the center of his message. His Baptist convictions and his training as a church historian made him particularly sus-

ceptible to the "sect" idea of the church. A great deal of Rauschenbusch's criticism of the church life of his day was essentially the criticism the left wing of the Reformation had made of church history, and of ecclesiastical life in the reformers' congregations as well as in Roman Catholicism. Both set a socialized conception of the Kingdom of God at or near the center of their thought and both rejected the identification of the Kingdom with the church or with the inner life of the individual. "The Kingdom of God is not confined within the limits of the Church and its activities," declared Rauschenbusch in his Taylor Lectures, it is also "the Christian transfiguration of the social order" and it "embraces the whole of human life." Rather, the Church is simply one social institution alongside of the family, economic life, and government. "The Kingdom of God is in all of these, and realizes itself through them all." One is reminded of Archbishop Temple's remark that God is interested in much more of human life than just religion.

3. *God in history.*

But for Rauschenbusch the consummation of the Kingdom was not merely the end product of social reform. "The Kingdom of God is divine in its origin, progress and consummation. It was initiated by Jesus Christ, is sustained by the Holy Spirit, and it will be brought to its fulfillment by the power of God in his own time . . . (It) is miraculous all the way, and is the continuous revelation of the power, the righteousness, and the love of God." The re-establishment of this doctrine, he pled, was necessary to bridge the widening gaps between religion and morality, theology and ethics. "When our moral actions are consciously related to the Kingdom of God they gain religious quality. Without this doctrine we shall have expositions of schemes of redemption and we shall have systems of ethics, but we shall not have a true exposition of Christianity."

4. *The ethical summons of the New Testament.*

Rauschenbusch called his generation to face the ideal of the New Testament, much as had the continental Ana-

baptists. Jesus had emancipated the kingdom ideal from previous nationalistic limitations, said Rauschenbusch, and he gave to it its distinctive interpretation, making it worldwide and spiritual. He also "made the purpose of salvation essential in it," "imposed his own mind, his personality, his love and holy will" on it, foretold it and initiated it. The distinctive ethics of Jesus, he commented, were for long years the hidden treasure of the suppressed democratic sects—a reference to the left wing of the Reformation and its heirs.

The social gospel followed the sectarian pattern when it saw Jesus Christ as primarily the Lord and Law-giver. Recall for an instant the Anabaptist who defied the magistrate because Christ was his judge. Note Richard Niebuhr's remark that in Rauschenbusch "the reign of Christ required conversion and the coming kingdom was crisis, judgment as well as promise. Though his theory of the relation of God and man often seemed liberal he continued to speak the language of the prophets and St. Paul." In a stimulating discussion of Rauschenbusch, Professor Winthrop S. Hudson, who holds his chair of church history at Colgate-Rochester Seminary, cites Rauschenbusch's statement that "The continents are strewn with the ruins of dead nations and civilizations. History laughs at the optimistic illusion that 'nothing can stand in the way of human progress.'" But, said Rauschenbusch, the theology of the Christian religion is contained in the idea of the kingdom, which is the supreme purpose of God and is in conflict with evil.

5. A broadened conception of sin.

Rather than reject the doctrine of original sin, Rauschenbusch declared that he took pleasure in defending it, insisting that to the traditional conception of sin as self-interest and self-love, theology should add the demonic forces of the kingdom of evil with its superpersonal structures or agencies. Sin is transmitted from generation to generation not only through the chromosomes but also by "social traditions, customs, and institutions"; inevitably one generation corrupts the next. Rauschenbusch insisted that

the social gospel did not dispense with sin, as some critics supposed, but rather enlarged and intensified the consciousness of it, while accentuating the sense of crisis (a concept that appears with almost monotonous repetition throughout the Old Testament prophets and the social gospel literature). He also held that the social gospel illuminated for the individual soul both its responsibility and relative position in the total guilt of mankind.

6. A larger view of the church.

There are remarkable but not accidental similarities between Rauschenbusch's conception of the church and the place of the individual in it and the radical Reformation idea. Salvation, declared Rauschenbusch, for the individual is within the membership of a community that has salvation. The inadequacies of the churches of his day were apparent, but the importance of the churches was still great. The call that he sounded to the church was much like that of the Anabaptists who sought a heavenly fellowship in the world, a communion of believers called to live according to the gospel. Rauschenbusch anticipated the decades to follow him when he declared in 1917 that "a fresh understanding of the indispensableness of the Church is gaining ground to-day in Protestant theology. . . ." This, he said, was an amalgam of social insight and the evangelical tradition. The social gospel, he declared, "tests the claims and powers of any Church by the continuity of the apostolic faith within it and by its possession of the law and spirit of Jesus." The saving power of the Church rests on the presence of the Kingdom of God within it rather than on its institutional character, its continuity, doctrine, ordination, or ministry. Professor Hudson summarizes Rauschenbusch's position in this citation from his work:³

If the church is to have saving power, it must embody Christ. He is the revolutionary force within it. The saving qualities of the church depend on the

3. Hudson, Winthrop S. *The Great Tradition of the American Churches*, Harper and Brothers, New York, 153, p. 240.

question whether it has translated the personal life of Jesus Christ into the social life of its group and thus brings it to bear on the individual. If Christ is not in the church, how does it differ from 'the world'? It will still assimilate its members, but it will not make them persons bearing the family likeness of the first-born son of God.

The task of the church is to create "a Christian duplicate of the social order for its members" for only by embodying Christ in its life and carrying his spirit into human affairs and public life can it influence the world.

7. *Social evangelism is personal evangelism plus.*

To the day of his death Rauschenbusch regarded his work as a modern version of evangelism. Unfortunately he did not fully realize how significantly he was the heir of the central line of the great evangelical tradition of the American churches. As Professor Hudson points out, the popularity he achieved in his time was due largely to the ways in which he appeared to agree with his contemporaries—more or less incidental and insignificant ways. More recently he has been anathematized for essentially the same reasons, the essence of his thought often going unnoticed or misunderstood. For him the social gospel was "the old message of salvation, but enlarged and intensified" so as to "bring men under repentance for their collective sins and to create a more sensitive and more modern conscience." Like the radicals of the Reformation's left wing, he hoped that the social gospel would put the democratic spirit which had been "inherited from Jesus and the prophets, once more in control of the institutions and teachings of the Church."

I would like to close this very inadequate appraisal of Rauschenbusch with a somewhat lengthy but almost lyrical passage from Richard Niebuhr's great book *The Kingdom of God in America*, a volume that should be reread at least every five years:

In all their search for the redeeming word which might direct misery on the way to joy, turn injustice toward righteousness and send warring men down the paths of peace Gladden, Rauschenbusch

and their colleagues carried with them a vision and a promise which had been written not on stone or paper but on fleshly tables of the heart by a fresh and nation-wide experience of the resurrection. Their fathers believed that Christ was risen from the dead and was in the midst of men not only because they had read the story of the empty tomb; they believed in his coming to rule in righteousness and peace not because they had calculated the meaning of Daniel's cryptic numbers and the Revelation's strange prognostications. They believed because they had seen, though in a glass darkly, and having seen they were ready to count their present security as loss that they might know him and the power of his resurrection in the whole life of men. So their children were directed to march in their own time toward the coming kingdom not by a rationalism which regarded cross and resurrection, redemption and stonement, as ancient superstitions, or by liberalism which denied the divine sovereignty, but by their memory of a loyalty to the kingdom of God which has not been ashamed of the gospel.⁴

This also has been true of most of those people known as Baptists as they have down through the centuries sought a purer church and one that stood as an outpost of Christ's Kingdom on earth. So, as Baptists faced the second half of the twentieth century, they could be confident that in their own inheritance were to be found the essential elements of the whole gospel, which, if wholly applied, would be fully adequate to the awesome urgency of the atomic age.

4. Niebuhr, H. Richard, *The Kingdom of God in America*, Willett, Clark and Company, New York and Chicago, 1937, p. 162-3.

A Baptist Dilemma: Freedom and Association

BY C. EARL COOPER

Throughout their history Baptists have faced many problems, external and internal. Some they have faced head-on and solved. Some have involved pressures of society, politics, and other religious viewpoints, but perhaps the problems which have stayed with them, which have given the most trouble, have been those in which they felt the necessity of developing a reason for their existence, a consistent philosophy, a realistic church polity, and an intelligible theology.

The dilemma of freedom and association did not actually come into focus in Baptist life until the need for association became felt. Freedom had been taken for granted.

The first association of Baptists was formed in England by the Particular Baptists in 1653.¹ The General Baptists organized their General Assembly in 1671.² The Six Principle Baptists organized in 1690,³ and The Assembly of the Free Grace General Baptists organized in London in 1770.⁴

Although American Baptists trace their antecedents to Scotland, Wales, and other places, English Baptists, with their Arminianism and Calvinism, made the greatest contribution to American Baptist life. The Philadelphia Association was organized in 1707.⁵

Out of the feeling of a need for association, in 1814, came

1. Henry C. Vedder, *A Short History of the Baptists* (Philadelphia: The American Baptist Publication Society, 1907), p. 239.

2. *Ibid.*, pp. 238, 9.

3. *Ibid.*, p. 267.

4. *Ibid.*, pp. 246, 7.

5. *Ibid.*, pp. 305, 6.

the Baptist General Convention, which at first was organized to support the work of Rice and Judson.⁶

The purpose of association had become fairly well defined: to do what could not be done singly, "increase body in weight," increase strength, achieve greater purpose.⁷

In 1845 the Southern Baptist Convention was formed and the old split-purpose society method of cooperation was changed to boards.⁸ By 1859 association among Baptists of the South had become rather fixed;⁹ by 1916 the seeds of the Executive Committee had been sown;¹⁰ and by 1924 the apex of association was conceived in the Cooperative Program.¹¹

Reacting violently against the lack of freedom manifested by the Roman church and some of the early Protestant reformers, Baptists began their well-defined institutional history with a near-fanatical zeal for freedom. When the General Assembly of the General Baptists, organized in 1671, attempted overlordship of the churches, the reaction was so violent as to cause the Assembly a partial failure.¹²

In fact this tenacious love of freedom has kept Baptists very wary of the creed-makers. Dr. W. J. McGlothlin has said:

Being congregational and democratic in church government, Baptists have naturally been very free in making, changing, and using Confessions. There has never been among them any ecclesiastical authority which could impose a Confession upon their churches or other bodies. Their Confessions are, strictly speaking, statements of what a certain

6. Robert G. Torbett, "Baptist Churches in America," *The American Church of the Protestant Heritage*, ed. Vergilius Ferm (New York: Philosophical Library, 1953) p. 189. See also, William Wright Barnes, *The Southern Baptist Convention, 1845-1953* (Nashville: The Broadman Press, 1953), pp. 12, 13.

7. Barnes, *op. cit.*, p. 2.

8. *Ibid.*, p. 33.

9. *Ibid.*, p. 41.

10. Southern Baptist Convention Annual, 1916; cf. J. F. Brownlow, "On Consolidating the Boards," *Baptist Standard*, Jan. 25, 1917.

11. Southern Baptist Convention Annual, 1925, p. 28.

12. Vedder, *op. cit.*, pp. 238f.

group of Baptists, large or small, did believe at a given time. . . .¹³

As early as 1612, the election of church officers was a congregational procedure.¹⁴ And as late as 1928, an Executive Committee report to the Southern Baptist Convention, growing out of a dispute over an "evolution clause" which Oklahoma Baptists had demanded, brought into clear focus again, not only that it must be regarded among Baptists that local congregations are autonomous, but that all Baptist groups are.¹⁵

South Carolina recognized this freedom of the churches when it wrote into an early State Convention constitution that the Convention "shall recognize the independence and liberty of the churches."¹⁶

Associations of Baptists had their contradictions in terminology and philosophy. Those who made up the membership of the conventions and associations were termed "delegates" and often represented societies, conventions, associations, as well as churches. It was not until 1946 that the word "messenger" took the place of "delegate."¹⁷ This change provided consistency, because in common understanding the messenger *represented himself alone while the associated body was convening*. Philosophically, this was the picture; practically, he represented his church at home. Practically, a Baptist limited his freedom in association with other Baptists, but this was a voluntary, self-imposed limitation; philosophically, he could always recall his freedom.

A Recent Case

In North Rocky Mount, North Carolina, a new pastor of a Baptist Church, by the process of indoctrination and the

13. W. J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911), p. xi.

14. *A Short Confession of Faith*, signed by John Smyth and 41 others.

15. S. B. C. *Annual*, 1928, pp. 32, 33; See also: *Ibid.*, 1946, p. 131, Article IV.

16. South Carolina Baptist Convention *minutes*, 1821, see Constitution.

17. S. B. C. *Annual*, 1946, pp. 660 preamble and 13, Article III.

procurement of new members susceptible to his views, led a majority of the membership to vote to leave the Southern Baptist Convention. The minority appealed to the courts for the church property, and the courts sustained that appeal. The case was carried to the Supreme Court of North Carolina, which awarded the church property to the minority group, holding that it, rather than the majority, constituted the "true congregation." The Court defined the true church as consisting of those "members of the congregation who adhere and submit to the characteristic doctrines, usages, customs and practices of this particular church, recognized and accepted by both factions of the congregation before the dissension between them arose."¹⁸

It does not seem wise here to argue the merits of that case, how it could affect Baptist polity in the future, or to what degree there was violation of the principles of majority rule and association. Robert A. Baker,¹⁹ W. W. Barnes,²⁰ James M. Bulman,²¹ and perhaps many others have fairly well covered the field. One should, of course, attempt to answer for himself any question arising from the case in point, whether from Baptist history, which is often filled with inconsistencies, the truth of the Bible, or from one's own sense of right.

Although there is always danger which threatens any cherished possessions, danger to Baptist personal—or group—freedom, danger to the spirit and purpose of association, the danger of losing the autonomy of the local church is not nearly so great as many have feared. This was demonstrated when the Southern Baptist Convention, meeting in Kansas City in 1956, not only re-affirmed the principle of freedom of all Baptist groups as stated in 1928, but proved

18. *North Carolina Supreme Court Reports*, Vol. 241, No. III, p. 215, quoted by Bulman, *Review and Expositor*, July, 1955, p. 366.

19. "The North Rocky Mount Baptist Church Decision," *Review and Expositor*, January, 1955, pp. 55 ff.

20. "Churches and Associations among Baptists," *Review and Expositor*, January, 1955, pp. 199 ff.

21. See "Baptist Principle Under Trial," James M. Bulman, *Review and Expositor*, July, 1955, pp. 343 ff.

its consistency by refusing to repudiate the act of another Baptist body. The widely publicized North Rocky Mount case does, however, raise some interesting and important considerations.

The idea that a Baptist church would seek to "leave the convention" is a somewhat anomalous concept. Technically, Baptist churches cooperate with the convention, although, loosely, one could be heard to say that a certain Baptist church belongs to the convention. Actually, from the viewpoint of those who have stressed the freedom principle, there is no Southern Baptist denomination. There is a loose federation of Baptist churches which plans and suggests programs, while messengers from these churches are in convention. *Ad interim*, those programs are effected by boards, subject to the control of the next gathering of those messengers. Traditionally, a Baptist church voluntarily cooperates, or declines to do so, with such a program. The convention, thus, in a refined sense, is a program, not a denomination.

To appeal a church dispute to political courts is contrary to the admonition of the Apostle Paul.²² In doing so, a Baptist church, which typically insists upon separation of church and state and rejects any outside interference, is inviting the state as an outsider to rule upon matters which ought somehow to be settled within the Baptist fellowship.

For our present purpose, however, the North Rocky Mount Baptist Church case is of interest primarily in that it presents a concrete example of the conflict of two principles: freedom and association. To violate either of these principles is dangerous. Cooperation is as much a virtue as is freedom, but care must be taken that in guarding the one the other is not destroyed. In any conflict between expediency and principle it is better to sacrifice the expedient for the principle. But when two principles are involved, it becomes necessary to decide which is the dominant principle, or else to preserve the balance between the two. Unwilling to sacrifice either of these great principles,

22. I. Cor. 6:1-8.

we should analyze the factors which cause them to come into conflict.

Causative Factors Contributing to the Dilemma

Ego, pride, self-centeredness are always, unless directed into the greater whole, enemies of unity. So is it with narrowness, bigotry, shortsightedness, "the absolutizing of the partial perspective." In a world of so much truth, man can only "see through a glass darkly," but as long as he realizes his limitations he can fellowship with other similarly limited people. It is only when he thinks that his relative viewpoint is absolute truth that he no longer finds it possible to associate with men who see through other-colored glasses.

George H. Ferris, Pastor of the First Baptist Church in Philadelphia, speaking to the Baptist World Alliance, said:

We explore some little gulf beside the great broad sea of knowledge, and become so familiar with each wave-washed rock, each sedgy inlet, that we grow bold and confident, and assert that the whole boundless ocean is enclosed in our narrow bay. . . .

The man who lives in Cape Town never sees the Great Dipper, and the man who lives in New York never sees the Southern Cross, though both these constellations shine brightly in the heavens each night.

Ferris continued his argument by saying that there are two serious mistakes made in religion when it takes on organized form: "The first is that our individual beliefs should make us exclusive." The second is that ". . . we can arrive at a residuum of belief, a definite set of propositions, to which we can point, and say, 'That is Christianity'." Furthermore, he maintained, "Christianity is not a 'least common denominator.'" Divided knowledge, he said, makes of religionists "fervid mystics and cool pragmatists, . . . mercurial enthusiasts and phlegmatic moralists. . . . unity must be realized, not by suppression, but by expression."

Ferris seems to attack the very heart of disunity when he says:

Society realizes the ideal just in proportion to the freedom which it allows the individual. The same principle governs the church. She must learn to glory in her diversity. She must seek her unity, not in similarity of views, not in likeness of character, not in agreement of her members over a set of abstract propositions; but in that divine ideal that bring likeness out of difference, and finds its common bond in that which each contributes.²³

Another factor contributing to the widening of this dilemma grows out of a psychology rather than theology. Because Baptists have emphasized competency in religion, among preachers as well as laymen, because they believe that man called of God may preach regardless of the limits on his formal education, there is among Baptist ministers a wide variety of education. These ministers are called to a wide variety of churches, churches made up of people with great differences of background—socially, economically, educationally, temperamentally, culturally, and mentally. There are even geographic and environmental differences.

Baptists are proud of their philosophy which permits this wide appeal. They would love and serve all people, but they are cognizant of the difficulties involving unity. Intellectual immaturity and intellectual bigotry are the main difficulties. These pave the way toward a feeling on the part of some that it is necessary to rely more heavily on centralization of planning and promotion. Others become suspicious that democracy is slowly being replaced. The tendency is for the "outs" to become suspicious of the "ins," and for the "ins" to become contemptuous of the "outs." In reality, a democracy can become chaotic unless

23. *The Baptist World Alliance*, 2nd Congress, Philadelphia, June 19-25, 1911 (Philadelphia: Harper and Bros., under the auspices of the Philadelphia Committee, 1911), pp. 6, 7.

there is leadership, and it can become decadent unless there is trust extended to the "grass roots."

Synthesis or Solution

Perhaps there is no complete solution to this dilemma. Because Baptists desire effective cooperation and demand maximum freedom, perhaps the dilemma will ever remain; but, even so, Baptists need to recognize the problem, and they need to attempt a solution. There is a sense in which it could be said that as long as Baptists work at a solution they *will be able to keep the dilemma*. As long as the dilemma is with them, freedom and cooperation both are still fundamental principles.

The main reason, perhaps, for the difficulty in interpretation at this point is that Baptists who rely so heavily on the Bible for their answers do not find any clear-cut proof texts on this subject. There is no clear, "Thus saith the Lord." The words in the Bible, such as church, kingdom of God, bishop, pastor, congregation, presbytery, fellowship, and even some of the practices of the early church, or churches, are not always perfectly clear. The advice of Paul to the early churches requires interpretation. At least in one place the early church fathers nominated, cast lots, and relied upon a degree of mysticism in the selection of leaders,²⁴ and at least for a brief time a form of communism was practiced by a New Testament church.²⁵

The point here is not that one cannot learn from Scripture something of the principles of freedom and association: the point is that one cannot lay claim to a proof text; his must of necessity be an *interpretation* of the *whole body* of Scripture. Humility must travel along with interpretation. One could, of course, be in error. The following suggestions as to solution of the problem of freedom and association are made with the realization that they may contain many weaknesses. It is hoped that they will be provocative.

24. *Acts* 1:23-26.

25. *Acts* 2:44, 45.

To begin with, Baptists need constantly to remind themselves of the nature and social contributions of freedom and the value, purpose, and methods of association. Freedom in its inherent nature is what? What are its roots? First, it is implicit in the nature of God. God, in his very nature, is free. The limitations upon his power are self-imposed. He is free to withhold, free to act. If he is bound by his own nature, it is because he chose, because he willed it so. Out of his freedom, he willed.

Second, freedom is explicit in the nature of man. God created man in his own image. He gave him competency, freedom, responsibility. That which made man capable of sinning made it possible for him to be and do good. Where freedom has been properly understood and practiced, similar responsibility has risen to match it. Improperly indulged, license has followed.

The Israelites have probably never been weaker or less responsible than following their four hundred years of slavery. A greater leader was perhaps never known than Moses who had a life time of near-maximum freedom. Freedom is the soil best fitted for the nurture of genius and leadership.

Third, freedom lies at the heart of progress. Progress—politically, socially, economically, culturally, and religiously—has always been faster, surer, and better where a maximum of freedom is felt and expressed by most people. The germ of competition, a feeling of power and worthwhileness, and the desire to make one's own contribution have sprung from the grass roots where freedom is known. The decadent dies and is sloughed off; health in society is the norm; and the resources of the many are pooled to make much.

Wherever there are dictatorships and overlords, in state or religion, genius, creativity, and productivity have gradually deteriorated, and civilizations have died.

One learns best how and when to say "yes" when and where he knows that he may say "no." The spirit of co-operation is finest when one realizes that such is a choice,

knows that he could refuse, understands that his is a moral and spiritual responsibility.

What is the basis of association? Association is for fellowship, communion, societal exchange, social fulfillment, enlargement of the self, and group strength. Loneliness brings disease of the soul. So often the so-called lone wolf in society becomes sick emotionally and mentally. Man is more than an *id*. His is a social self which cannot possibly reach fulfillment until it is blended in a fellowship of like minds and spirits. He does not grow into full adulthood until he has received into himself, through common interests and goals, by the process of communal and societal exchange, the larger self—others. He must give and he must receive.

Unity without uniformity may sound somewhat like a cliche, but for Baptists it should ever remain fundamental. Such is that which Baptists seek in association. Men are more alike than they are different, but it is that small difference which makes of many men a greater contribution to society than one man could possibly make. The passion for uniformity, were it fulfilled, would rid the world of individual genius and individual contribution. Just as there is need in society for the farmer—or lawyer—there is the need in religion for uniqueness.

The creed makers would destroy genius, and, for Baptists, they would destroy the purpose of association. They would make a common denominator out of normalcy, adequacy, the ordinary. By their efforts they often feel that they ask only for faith, agreement, and cooperation. Fundamentally, practically, and logically, what his requirement amounts to is not more faith but less faith. It is as simple as arithmetic: If a given group has seventy per cent of their individual faith in common, to require uniformity would deny to the individuals the extra thirty per cent of their faith which is not held in common.

Creeds are good, and a minimum of faith may be required without destroying individuality. Baptists are together, and they are great because, in the main and tradi-

tionally, they have required the minimum and permitted and encouraged the maximum of faith. The Bible contains their creed, and the final judgment as to the proper interpretation lies at the door of responsible self. That there are dangers here perhaps no intelligent person would deny. But God made man free, and freedom must, by its inherent nature, afford the possibility of danger and error. Tradition, denominationalism, and expediency have their proper place in the life of a religious movement,²⁶ but they must never take the place of Scripture where the Bible is clear.

The idea of individual competency in matters of religion also has its dangers, for man is competent only to the extent of his responsible attitudes and action and his reliance upon the Holy Spirit of God. Man can only believe what he is able to believe, know what he is able to know, receive what he is able to receive, do what he is able to do. Religion is an *experience*. It is personal. It is one's own. If competency is unreal, if God's Spirit is unable, the situation cannot be remedied, for such is the way God appears to have planned it. A man's religion rises or falls at this point. It cannot do otherwise. Wise teachers, leaders, experts may counsel, but a person must believe, he must accept for himself. Super-imposed religion is not religion. This simple fact Baptists have recognized, and, because of it, *not in spite of it*, they usually arrive together, in association, with the same major doctrines and practices.

Baptists cherish this sense of competency. It makes them feel important. It makes them willing to work and live for their cause. Everybody is somebody. But Baptists also realize their weakness. Their strength is in God. Their weakness is in self. Man is limited. He may make errors. His theology can never hope to be all theology even at the best. He may tend to identify his own partial judgment

26. Note J. D. Hughey, Jr., "What Determines Church Polity," *Review and Expositor*, April, 1955, LII, No. 2, pp. 206-215, in which Hughey makes a splendid case for his thesis that church polity should grow out of expediency, tradition, and Scripture.

with the absolute judgment of God. Realizing man's incompetency, Baptists, at least theoretically, are humble, charitable. With conviction they go their way, but they realize that others could know truth and be right.

Another element within the nature of association which helps to keep Baptists together is the work itself. Baptists are a practical-minded people. They aim to get the job done. By accentuating the positive, Baptists have risen to an amazing degree of cooperation. Without any formal creed, or centralized authority, to outsiders Baptists are a source of wonder in the strength of their association.

One reason for this is that their cooperation is not forced. They are together because they have work to do, work which could not be done separately. Church X and Church Y are separate within the bounds of the local congregations. How one runs its program within the bounds of its congregation is of no organizational concern to the other. It is in that work beyond the local body that they insist on being together. The passion for getting the job done permits a willingness for differences. Accentuating the positive leaves little time for negatives. Majoring on majors makes somewhat foolish majoring on minors. Pulling together proves the weakness of falling apart.

Although some of this argument is based on the practical and that which appears to be reasonable, for Baptists, the Bible gives the strongest reasons. Paul speaks of "our liberty which we have in Christ Jesus,"²⁷ and Jesus, in his Great Commission,²⁸ makes the main reason for association quite clear. It is Christ whom Baptists would follow. He is the supreme revelation of God. He is best known through the pages of the New Testament, and his word is law. Where there is ambiguity and doubt as to what he truly meant, Baptists leave room for difference in judgment. Where there is a "Thus saith the Lord," clarity in meaning, at least theoretically, they stand of one mind.

27. *Galatians 2:4.*

28. *Matthew 28:19, 20.*

For maximum freedom and most effective association, Baptists need great and complex diversity united in the person and purpose of Jesus Christ. Parthians, Medes, Elamites, Mesopotamians, Phrygians, Pamphilans, Jews and Gentiles, with their diversity of tongues, with their multiplicity of cultures and mores, with their national distinctions, can meet here in the commune of communion, in the halo of hallowed ground, at the foot of the cross, in the shadow of the personality of Christ, Son of man, verily God.

The Independence of Baptist Churches

BY ROBERT A. BAKER

The recent Southern Baptist Convention that convened at Kansas City, Missouri, heard Dr. James M. Bulman of North Carolina appeal to them, curiously enough, to guarantee the independence of Baptist churches against denominational encroachment when civil litigation over church property takes place. This appeal grew out of the agitation that followed the awarding of church property by state courts to the minority in a schism at the North Rocky Mount (North Carolina) Baptist Church. Reams of paper have been devoted to discussing the issues pro and con. The writer prepared an article for the *Review and Expositor* of January, 1955, Dr. W. W. Barnes wrote one for the April issue of the same quarterly, and Dr. Bulman had one in the July, 1955, issue. This writer had hoped he had settled the dust by showing that for more than a century scores of courts in various states had awarded the church property to the minority groups in such Baptist suits, when that minority was adjudged to have been faithful to the doctrines and practices which the undivided church had followed before the litigation took place. But his hope was premature. History or no history, the recent decision was pronounced a "revolution" in Baptist life, and the torrent of words began; and probably will not cease until the next suit is filed.

A poor case for violent accusations

Some vivid impressions of the entire affair remain. One is that this was a very poor case to use as the basis for accusing Baptist denominational leaders of trying to destroy the independence of Baptist churches. Anyone acquainted with the men who are so accused knows better. These men just simply could not step out of the character they have exhibited all of their lives and reverse themselves. All of them desire to safeguard the independence of Baptist bodies. Furthermore, the case itself greatly colored the whole situ-

ation. The written opinions of the Trial Judge¹ and the Supreme Court show that they were quite dubious about the good faith of the agitator of the action, Samuel H. W. Johnston. It was noted that Johnston had split a church in Pawtucket, Rhode Island, affiliated with the American (Northern) Baptist Convention, in an effort to bring this church into the ranks of the General Association of Regular Baptists; that Johnston, an ardent disciple and seminary teacher of the General Association of Regular Baptists, then was able through the efforts of a Southern Baptist preacher (in whom the North Rocky Mount Baptist Church had complete confidence) to get the pastorate of this North Carolina church; and that Johnston and this friend, either as a joke or otherwise, agreed that Johnston would give a certain per cent (of a year's salary, perhaps) to this friend for aid in securing this pastorate. It was also emphasized that Johnston had made solemn promises to the church that he would not attempt to secure its withdrawal from the Southern Baptist Convention, and professed to be in sincere agreement with Southern Baptist principles. This recitation in considerable detail in the text of the Superior Court's judgment and amplified in the Supreme Court's review makes it clear that the courts seriously questioned the good faith of Johnston in the entire affair. And good faith has considerable weight in any sort of lawsuit.

Finally, it must be remembered that this case was only one decision in one state court. The next case involving the same principles could conceivably be judged differently. There is a dual line of precedent in such cases and if good faith is shown by both parties and the evidence is properly presented, the decision could go either way. There has been an oscillation between decisions for the church majority and the church minority in one state in previous years. Each case in each state presents a different situation.

1. For the full text of the decision of the Judge of the North Carolina Superior Court, see *Review and Expositor*, July, 1954, pp. 364-381.

So, all in all, it should be repeated: this is a very poor case for making violent accusations, particularly in view of the history of similar cases for nearly two centuries.

More heat than light

A second impression is that there has been much more heat than light in the whole discussion. In the article by Dr. Bulman in the *Review and Expositor*, the decision is called a revolution, and a radical assertion is made:

Though the average North Carolina Baptist—minister as well as layman—seems pathetically unaware of it, his “independent” church no longer exists. For, by the recent North Carolina Supreme Court decision concerning the ownership of the property of the North Rocky Mount Baptist Church, our heretofore free and independent congregations have been in practical effect forged together into a general body, from which these congregations cannot secede. And this which has happened in North Carolina may well become the pattern elsewhere.²

This sort of language could hardly be used by one familiar with the history of similar cases in every part of the country for more than a century. The Supreme Court decision to which he refers gives a long list of precedents exactly in line with this one (see p. 205 of North Carolina Supreme Court record, Fall Term, 1954). Before 1900 in Texas, for example, practically every decision favored the minorities in similar cases in Baptist churches, yet in the next thirty years Dr. J. Frank Norris and many of his group were able to wrench churches out of the Texas convention and the Southern Baptist Convention without, so far as the writer knows, the loss of even property, much less independence.

Dr. Bulman's article attacks the testimony, the law, and the decision. He quotes short excerpts of testimony from much larger contexts. Anyone who has spent week after

2. *Review and Expositor*, July, 1955, p. 343.

week in the heat and confusion of the rough-and-tumble courtroom tactics that constantly go on (and went on in this case) will recognize that clever examination and cross-examination by counsel can produce disparities in the transcript of the testimony when, as a matter of fact, the immediate milieu is necessary to give color and meaning to what was said. The place to examine the effect of testimony in this case is the summary of the evidence in the decision. This reveals the impact of the whole body of testimony. Judge Malcolm Paul, the Superior Court judge, asserted in his decision that the local Baptist church is "an independent sovereignty and exclusively self-governing unit . . ." and says, furthermore, that the

local church, being an independent and self-governing unit, in affiliating with an association or convention neither assumes authority over such general body nor submits to the authority of that body, it neither creates nor is it created by such general body, and where such church is out of harmony with such general body it cannot legislate such association or convention into harmony with itself but it can withdraw, if its congregation so determines, without the consent of the general body. . . .³

The Supreme Court's emendation even more incisively magnified the independence of the local body. It specifically pointed out that

there is no allegation in the complaint that the North Rocky Mount Missionary Baptist Church has been at all times governed and conducted by the rules, customs and practices of Missionary Baptist Churches in general, nor have the defendants made any such admission. The Record before us discloses that the North Rocky Mount Missionary Baptist Church from the beginning has been a pure democracy and independent of any external control. It is known to all that from the beginning Baptist Churches have retained, and refused to give up their independence.

3. Cf. *Review and Expositor*, July, 1954, p. 367.

The proper conclusion of law in this case is that the true congregation of the North Rocky Mount Missionary Baptist Church consists of those members of its congregation who adhere to the characteristic doctrines, usages, customs and practices of that particular church, recognized and accepted by both factions before the dissension between them arose.

The Trial Judge made elaborate findings of fact as to the organizational and operational structure of Missionary Baptist Churches generally in this State and nation. *All of these findings of fact are irrelevant and immaterial.*⁴

The last sentence in this quotation has been italicized by this writer because of its significance. The Supreme Court modified the decision without reversing it. This means that in the decree of the highest tribunal of the state, all of the "findings of fact" except those matters referring immediately to the particular local congregation at North Rocky Mount are ruled out. This rules out all testimony relating to the "organizational and operational structure of Missionary Baptist Churches generally in this State and nation" and limits the relevant testimony only to those facts that relate immediately to the particular church (the North Rocky Mount Missionary Baptist Church) and the details of its inner life before and after schism. This throws out all testimony of Dr. Barnes, Dr. Tribble, Dr. Huggins, Dr. McDowell and Rev. Douglas Branch, because testimony of all of these related to the "organizational and operational structure of Missionary Baptist Churches generally" and was ruled by the Supreme Court to be "irrelevant and immaterial." It means that the high court expurgated the testimony so that the only relevant findings of fact related to the local body and its practices before and after the schism. And this is the very testimony to which Dr. Bulman objects, testimony that played no part whatsoever in the Supreme Court's decision but was specifically termed "irrelevant and

4. (Record of North Carolina Supreme Court, Vol. 241, No. III, p. 212).

immaterial." The Supreme Court reached the same conclusion as that of the Trial Judge after eliminating all of the testimony to which Dr. Bulman raised objections. In other words, had no denominational leaders testified in the case the Supreme Court would have held for the plaintiffs.

The attacks on the law and the decision seem rather strange. The law is quite well known to the courts, and the precedents for the North Rocky Mount case are long and numerous. It should be remembered that the court is basically a third party in this sort of litigation, voluntarily called in to negotiate a settlement of property rights. Two groups in a Baptist church decide that they cannot continue to cooperate in Christ's work. Something must be done with the property they have accumulated through the years. It must be given to one side or the other or divided between them. Who shall decide on this division of property? One of the parties says, "Let the civil courts decide." So, being unable as Christians to agree among themselves, one of them appeals to a civil court for disposition of the property. Up to this point there has certainly been no usurpation of the rights of anyone, but the introduction of a third party—a civil court—brings complications. In appealing to the civil court the plaintiff is in effect asserting that he is willing to limit his independence to the extent of abiding by the decision of a secular court relative to the disposition of church property. The initiative in this matter must be taken by one of the Baptist parties. The court cannot assume jurisdiction and step into the case voluntarily. But once the appeal is made, the civil court then must try to see that justice is done.

At this point the principal problem comes. When property rights are involved, civil courts have assumed jurisdiction by long precedent.⁵ When the spiritual democracy which practices congregational government is rent by controversy, can a slim majority (perhaps only temporary or

5. See *ibid.*, p. 204.

subject to coercive factors) slice away dissenting factions until the majority becomes permanent and dominant? In other words, does the minority (perhaps of the moment) have any recourse? What if they are right and a majority is wrong by every test? These questions the courts have had to face for over two centuries of Baptist life. According to long precedent, many state courts have not been satisfied simply to count the number of litigants on each side to determine what is right, but have endeavored to look into the facts to see which group has caused the trouble and which has tried to carry on according to the doctrines and practices followed before the schism. So the secular courts have poked into the intimate details of the life of the church before the schism in an effort to determine which side has tried to retain the old pattern (when peace reigned) and which side began the innovations that led to schism.

Under this philosophy the court has not viewed church parties in any different light than anyone else contending for property. There is no majority or minority. The law simply sees two contesting parties, each claiming to be the true church. Counting the number of litigants, it is felt, will not give the answer to which side has in good faith tried to keep the original pattern. In an effort at equity, this precedent has held that the marks of the true church have nothing to do with numbers, but are determined by noting who has been faithful to the doctrines and customs of the church prior to the schism. One party must be recognized as being the true church, the question of majority or minority being entirely immaterial. Those who are not the true church are adjudged to be outsiders, not possessing a right to vote on the disposition of the church property. In this sense a minority never recovers the property, for the true church is the only group that has any vote at all. In this sense, also, the civil court, ofttimes, not Baptist and sometimes not Christian, must evaluate Baptist doctrines and practices under circumstances that would baffle even a completely informed Baptist who had spent his life in Baptist churches.

Is denominational affiliation basic?

The critical question that has been agitated asks if conformity to denominational alignment held prior to the schism is a part of the faithfulness to the doctrines and customs which identifies the true church. The Supreme Court faced this question in this case. It was specifically brought up by the defendants in their appeal. Notice the answer of the high court:

The defendants contend in their brief that "an examination of this Record discloses that the only difference that exists between the plaintiffs and defendants in this action is continued cooperation and affiliation with the State and Southern Baptist Convention." The defendants, therefore, contend that the rule that the majority of an independent or congregational society may not divert the property from the denomination to which the society belongs, or from the fundamental doctrines and tenets to which it originally subscribed, does not prevent such a majority, over the objection of a minority, from severing a voluntary ecclesiastical connection of the society from another body. . . . In our opinion, as we view the evidence in the Record, far more serious differences exist.⁶

This means that the court specifically denied that the decision for the plaintiffs was based simply upon the discontinuing of denominational affiliation. In fact, in its modification of the Trial Judge's findings and verdict, the Supreme Court asserted that it was *not* denominational affiliation or lack of it that brought judgment for the plaintiffs, but the *inner workings* of the particular church as seen before and after the schism. Certainly to some extent these internal policies, completely the free acts of the local congregation, must involve outside relations; but the action of the Supreme Court in amending the judgment to eliminate reference to the "general" order (which means the denomination) and the assertion of the complete autonomy of the

6. *Ibid.*, p. 212 f.

local congregation reveals the thinking of the court. Its final judgment emphasized

That the true congregation of the North Rocky Mount Missionary Baptist Church consists of the plaintiffs and all other members of the congregation who adhere and submit to the characteristic doctrines, usages, customs and practices of this particular church, recognized and accepted by both factions of the congregation before the dissention between them arose.⁷

A startling implication of the Supreme Court's modification of the Trial Judge's findings of fact should also not be overlooked. The Supreme Court *eliminated the testimony of denominational leaders* relative to the "organizational and operational structure of Missionary Baptist Churches generally in this State and nation" as being irrelevant and immaterial. If this precedent is followed in similar litigation in the future, it will mean that such cases will be heard without denominational or "expert" testimony. The only relevant testimony will be that of local parties who can describe the situation before the schism in the congregation took place and aid in determining which of the litigants is trying to be true to the local pattern before the schism. If that precedent be followed, then this Supreme Court decision is not one that will destroy the independence of the local congregations, as Dr. Bulman alleges, but exactly the reverse: it may mean the complete elimination of all denominational testimony in future trials.

An honest difference of opinion

There is an honest difference of opinion among Baptists. All sincere Baptists want the independence of local bodies protected; none would favor coercion by outside bodies, religious or civil. Yet manifest injustice and bad faith are elements that cannot be overlooked. That has been the philosophy behind the decisions of courts in favor

7. *Ibid.*, p. 215.

of faithful minorities. Many thoughtful and consecrated Baptists believe that this sort of action will preserve the rights of the faithful Baptists who in an unguarded moment allow an unscrupulous leader to deceive them and seize their birthright. Such a situation occurred, for example, in the First Baptist Church of Philadelphia, Pennsylvania, in 1781. Without making a proper investigation, the church selected Elhanon Winchester as pastor. He turned out to be a Universalist in doctrine, which in the eyes of the church dishonored Christ and denied God's word. However, many flocked into the church between October 9, 1780, and March, 1781, and with the aid of those already in the church who sympathized with Winchester, outvoted the faithful Baptists. Had there been a rule that the counting of votes was finally determinative, Winchester and his fellow Universalists would have become the First Baptist Church of Philadelphia. Fortunately, however, the rights of the faithful minority were protected by the processes of law described above.

On the other hand, many Baptists, just as thoughtful and consecrated, believe that the very nature of Baptist life demands that the majority, whether right or wrong, whether in good faith or otherwise, should have the rule in every part of church life. Which of these philosophies would be most beneficial to Baptist life and development in the generations ahead no one can guess. It is likely that each could act as a deterrent to unscrupulous behaviour, particularly when neither decision is a foregone conclusion. Both views have some legal precedent.

In conclusion, it should be emphasized that it is universally true that *any persons and institutions entering into civil litigation always relinquish some of their independence*. The fundamental meaning of civil law demands that disputes shall be resolved, even against the will of one or both of the disputants. Baptist churches and schisms ought to stay out of courts. The machinery and methods of civil litigation constitute a threat to Baptist churches which become involved in them, regardless of the outcome of the litigation. Even losing church property unjustly can bless

a church. If history is any guide, church property is the least resource of a true church. It can be a curse to recover church property in civil litigation when such recovery robs a church of spirituality and love. What the offended party will lose in property by refusing to go to court he will gain in spirit and godliness. The world will take note and be impressed; the Christian community will thank God. There are greater dangers than the loss of church property in calling in civil courts to adjudicate Baptist schisms.⁸ It could fervently be hoped that disinterested Baptist commissions could be trusted to divide the property in an equitable way after hearing the story of each side. There would then be no need for a civil court to stand in the place of God and attempt to identify the true church.

8. See article by writer in *Review and Expositor* for January, 1955.

The Court, The Church, and the Community

BY FOY VALENTINE

On May 17, 1954, the Supreme Court of the United States wrote an end to an era in American education. For that matter it may have sounded the death knell of the American caste system which has flatly contravened the basic ethical concepts of our Judaeo-Christian tradition.

It is imperative that we bear in mind that this decision has not solved our American race problem. As much as all of us might wish that the race problem could be exorcised by a legislative fiat, we are generally aware that this is impossible, that race prejudice is an infantile condition out of which men must grow, and that there are simply no easy solutions to hard problems.

Racism with which this Supreme Court decision deals is not, as Frank P. Graham says in his excellent article, "The Need for Wisdom," published in the Spring, 1955 issue of the *Virginia Quarterly Review*, the original creation or the continuing monopoly of the Southern people. It is very decidedly a world issue in which all the peoples of the earth are deeply involved.

The Supreme Court's ruling affects all the people of this nation. Neither individual Christians nor the church of Jesus Christ can afford to remain aloof from the problems which it creates or to ignore the issues which are involved. Christ himself has ordained his disciples to be the salt of the earth and the light of the world and this is an hour when both salt and light are drastically needed.

The Sources of Our Race Problem

The race problem in America today has many sources. It is important that these sources be considered at the beginning of this discussion.

It is fairly obvious that if it had not been for the pernicious institution of slavery upon which much of American civilization was built, the race problem would not be what it is in America today. It was slavery which originally introduced the Negro to America.

Even after slavery was abolished, there grew out of it a Southern credo which must be listed as one of the prime sources of our race problem. Howard C. Odem in *Race and Rumors of Race* says that at the heart of the Southern credo is the theme, "the Negro is a Negro and nothing more." Most Americans still do not regard the Negro as the same sort of human being as we ourselves are.

Another source of our race problem is our persistent isolationism—our intolerably naive provincialism. Frank P. Graham has a very excellent discussion at this point:

In primitive, ancient, and later times what was different between groups of people was alien and what was alien was considered dangerous. To the Greeks the world was made up of Greeks and barbarians; to the Israelites, of Jews and Gentiles. Aristotle, the Greek, rated low the intelligence of the people of the north of Greece. Cicero, the Roman, later considered the Greeks to be given to much talk and more ineptness, held that Syrians were fit only to be slaves, that Britons were "incapable of learning, too stupid to be slaves, and unfit to be a part of the household of Athens," and called the inhabitants of the Iberian peninsula wild and barbaric people. A thousand years later a resident of the Iberian peninsula, Said, an Islamic scholar of Toledo University, said that the races north of the Pyrenees were "of cold temperament never reached maturity, were tall and white of color, but lacked keenness of intellect." In the late eighteenth century the Emperor of China scorned receiving an Ambassador from the British King and made it clear that such a presumptuous suggestion came from "outside barbarians," who had nothing to contribute to the superior Chinese civilization, and could not be considered by the Emperor of the favored people of the "Celestial Kingdom." In the mid-twentieth century other peoples, as a part of the pride of national, imperial, and totalitarian dominion, assert precedence in the originality of scientific inventions and the superiority of their political economy and way of life.¹

1. Footnote: "The Need for Wisdom," *Christianity and Crisis*, XV, 9 (1955), 67.

If we have come very far from the mind-set of Aristotle, Cicero, Said, the Emperor of China, and Kruschev, it is not evidenced by the popularity of the junior senator from Wisconsin or by the attendance at the klavernous meetings of the Southern Citizens Councils.

Another source of our race problem is the continuing doctrine of white supremacy. Alvin Walcott Rose, in an article entitled, "The Impending Crisis of Desegregation" appearing in *Christianity and Society*, Volume 19, number 4, page 23, says "what Hitler, with his assertion of a German master race has done, is to reveal, in all its stark ruthlessness and self-centered, almost paranoid, distortion, what Western European culture has accepted as a major premise." While America has participated in two awful wars precipitated at least in part by the doctrine of a superior race, we ourselves have not been willing completely to abandon the doctrine of white supremacy. It keeps rearing its ugly head.

Still another source of our race problem is the misinterpretation of the Scriptures. There are many well-meaning people who still seek to justify their race prejudices by what they vaguely refer to as "Bible teaching." Many have supposed, and some have taught, that God placed a curse on the descendants of Ham, turning them black and ordaining that ever after they should be "hewers of wood and drawers of water." That this is not the case can be readily determined by anybody who owns a Bible or has access to one. Even a casual reading of the passage, Genesis 9:18-27, reveals that (1) God placed a curse on no one; (2) Noah did the cursing after having awakened from a drunken stupor (the first man of distinction); (3) there is no indication of God's having approved Noah's act or of His having implemented it in any way; and (4) no reference is made to anybody's having been turned any color different from what he already was. Furthermore, the reference to "hewers of wood and drawers of water" in Joshua 9 is Joshua's pronouncement upon the Gibeonites, the inhabitants of a city of Canaan who had deceived Israel into

making peace with them. The Gibeonites would have to be classified racially as Caucasians, like the Jews. So it can be readily seen that this often quoted passage does not provide a Biblical basis for race prejudice. It is equally improper to seek biblical authority for race prejudice in Genesis 11:1-9, which records the incident of God's confounding the builders of the tower of Babel. That God confused the mortals who sought to make a great name for themselves by building a tower reaching to heaven is quite clear. Not one word is said, however, about race. Verse nine simply closes: ". . . and from thence did the Lord scatter them abroad upon the face of all the earth." In spite of these obvious conclusions there persists a widespread misinterpretation of the Scriptures at this point.

Perhaps the economic conditions of the South where most of the Negroes live should be listed as one of the sources of our race problem. While this section of the land is now being called the Nation's number one economic opportunity, there is a sense in which it remains the Nation's number one economic problem. The extreme poverty of the South, particularly since the close of the Civil War, has no doubt intensified the race problem.

The marked physical differences existing between whites and Negroes must also be listed as one of the sources of our race problem. If it were not for the obvious distinctions which exist between whites and Negroes, the whole race problem would hardly have assumed its current proportions.

The last source of the race problem which I shall list is segregation itself. For many years Negro and white people have been growing steadily apart. As Harry S. Ashmore suggests in his book, *The Negro and the Schools*, published in 1954 at Chapel Hill by the University of North Carolina Press, Negroes and whites have had less real communication in the last twenty-five years than ever before in the Nation's history. A Baptist deacon in East Texas illustrated this point quite well when he declared recently that there would be no race problem if the politicians and radicals did not keep up their endless agitation. His own

contact with responsible Negro leaders in his community is so poor that he honestly feels the Negro is fully satisfied with whatever the white folks may decide is best for him. This lack of communication between the races has greatly intensified the race problem.

The Background for the Ruling

Now that the sources of our American race problem have been briefly considered it becomes necessary to examine the background for the Supreme Court's ruling on May 17, 1954. The decision was not, as many believed and as has been suggested, Armageddon. It was but another milestone in the long, long road the Negro has travelled since he came to this country from Africa in chains.

This ruling cannot be understood apart from the rapid development—social, spiritual, moral, and economic—of the Negro people. This phenomenal development has hardly come as a surprise to Christians who are familiar with the transforming power of Christ. It should not have come as a surprise to any American who holds to the transforming dynamic of the democratic ideals upon which this republic was founded.

Another important background factor is the growing importance of public education in this nation's life. Whereas public education was so insignificant as to be practically unknown in the South seventy-five years ago, in 1954 the Supreme Court declared that public education "is perhaps the most important function of state and local governments." There are, in today's public schools, twenty-five million pupils and 900,000 teachers—big even for Texas, Baptists, or General Motors!

In the face of this development the separate but unequal educational facilities provided for Negro school children were inevitably called into question and just as inevitably came under fire. Even though a rather valiant effort has been made in recent years to improve the vastly inferior Negro school plants and curricula—an effort inspired at least in part by the white school board's fear of in-

tegration—the Negro educational system has remained except in isolated instances definitely unequal. In 1951-1952 the thirteen Southern states spent \$115 per Negro pupil as over against \$165 per white pupil. The number of books available per Negro pupil was less than half the number available per white pupil. The percentage of whites eating in federally-aided school lunchrooms was almost twice as great as for Negroes and the expenditure per pupil in average daily attendance showed that some \$8.00 more per year was spent to feed the whites.

The findings of scientific and social research also made their contribution in preparing the way for this momentous decision. Scientists have been practically unanimous in holding that the racial differences between humans so long magnified as being basic and deep-rooted are actually superficial. Their declaration that there is really only one race, the human race, has helped to prepare the minds of the people and the general cultural climate for the Supreme Court's ruling.

Then America has assumed, particularly in the last three or four decades, a place of leadership in world affairs which has made a rethinking of our domestic policies in the field of race relations imperative. When three-fourths of the world's people are colored and when this nation seeks to maintain its global prestige and leadership in the face of a challenging ideology which militantly promises those colored people no pie in the sky by and by but an equality of opportunity which America has not granted to her own colored citizens, thoughtful Americans could not help but prepare their own minds for the kind of action which the Supreme Court took on May 17, 1954. Many discerned, as Gunnar Myrdal put it, that here was "an American dilemma" from which this nation would have to discover a way of escape or ultimately perish. Even the politicians grasped enough of the issues at stake to help prepare America's thinking for the Court's decision.

Still another background factor, the importance of which some have overlooked, is the increasing spiritual

power of more real religion. Considerably more of the Bible's obvious message concerning the equal value of every man had been absorbed by Bible readers in the Bible belt than the race baiters had hoped for.

Then there were numerous other contributing factors which helped to prepare the way for the Supreme Court's ruling. Then organized labor movement for many years has fought a valiant battle against race prejudice. Professional sports contributed their bit to the acceptance of Negroes as human beings. World War II had a broadening and leveling influence among the Americans, black and white, who were brought together by it. The integration of the seminaries of the Southern Baptist Convention and of Wayland College must likewise be considered. Then President Truman's Civil Rights Committee had as long ago as 1947 boldly recommended

. . . the elimination of segregation, based on race, color, creed, or national origin, from American life. The separate but equal doctrine has failed in three important respects. First, it is inconsistent with the fundamental equalitarianism of the American way of life in that it marks groups with the brand of inferior status. Secondly, where it has been followed, the results have been separate and unequal facilities for minority peoples. Finally, it has kept people apart despite incontrovertible evidence that an environment favorable to civil rights is fostered whenever groups are permitted to live and work together. There is no adequate defense of segregation.

Ralph McGill, editor of the *Atlanta Constitution* summed up these background factors in another way:

As a matter of fact, segregation has been on its way out for a good long time and has been breaking down at the edges for more than a generation. . . . Two great forces have been at work on segregation and the problem of race. One is secular the other religious. The Christian of today cannot help but wince at the full implications, and the jarring clash of his creed, with discrimination

against any person because of color. . . . Christianity cannot well afford to be on the wrong side of a moral force, as it was in some areas when it defended slavery.

The other influence is secular. Segregation implies inferiority. There are those who argue that it does not. But those segregated believe it does. . . . Across two great wars now we, along with other free peoples, have preached the rights of men everywhere to be free and equal—we have encouraged long-oppressed peoples to rise. . . .

These social changes which constitute the background for the ruling have been taking place over a long period of time. A new factor, however, which has appeared since World War II, is the marked acceleration of this rate of change.

The Ruling Itself

The Supreme Court's historic decision of May 17, 1954, is a fascinating document. Its key section should be familiar to every American.

In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms.

We come then to the question presented: Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other "tangible" factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does.

In *Sweatt v. Painter*, *supra*, in finding that a segregated law school for Negroes could not provide them equal educational opportunities, this Court relied in large part on "those qualities which are incapable of objective measurement but which make for greatness in a law school." In *McLaurin v. Oklahoma State Regents*, *supra*, the Court, in requiring that a Negro admitted to a white graduate school be treated like all other students, again re-

sorted to intangible considerations: ". . . his ability to study, to engage in discussions and exchange views with other students, and, in general, to learn his profession." Such considerations apply with added force to children in grade and high schools. To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone. The effect of this separation on their educational opportunities was well stated by a finding in the Kansas case by a court which nevertheless felt compelled to rule against the Negro plaintiffs:

Segregation of white and colored children in public schools has a detrimental effect upon the colored children. The impact is greater when it has the sanction of the law; for the policy of separating the races is usually interpreted as denoting the inferiority of the Negro group. A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of law, therefore, has a tendency to retard the educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racially integrated school system.

Whatever may have been the extent of psychological knowledge at the time of *Plessy v. Ferguson*, this finding is amply supported by modern authority. Any language in *Plessy v. Ferguson* contrary to this finding is rejected.

We conclude that in the field of public education the doctrine of "separate but equal" has no place. Separate educational facilities are inherently unequal. Therefore, we hold that the plaintiffs and others similarly situated for whom the actions have been brought are, by reason of the segregation complained of, deprived of the equal protection of the laws guaranteed by the Fourteenth Amendment.

At the time this judgment was rendered no attempt was made to implement it. The Court had full cognizance of the

gravity of the issue and left for a later time the ruling which would point the way for compliance with the law of the land.

On May 31, 1955, more than a year after its first decision, the Supreme Court ruled that a "prompt and reasonable start toward full compliance" would have to be made. Again recognizing with wisdom and insight the necessity of a period of adjustment the Court allowed for such "additional time" as would be required in the public interest but with the insistent provision that such time be "consistent with good faith compliance at the earliest practicable date." The Court emphasized its earlier ruling by saying, ". . . It should go without saying that the vitality of these constitutional principles cannot be allowed to yield simply because of disagreement with them."

Problems Relating to the Court's Ruling

The problems relating to the Court's ruling are legion and Christians in every community ought to concern themselves imaginatively with them.

In the minds of many whites there is a nameless dread which though it may be illogical and unfounded is none the less real. Correspondingly there is a shrinking from the unknown on the part of many Negroes who, having lived and moved and had their being in fear in the past, are fear-full as they contemplate the future. Then the spectre of miscegenation keeps injecting itself into nearly every discussion of this matter. Though often crushed to earth it rises again with the help of race baiters who talk ominously of mongrelization.

In the schools themselves problems are beginning to develop. Some Negro teachers have already lost their jobs and many others stand to do so. Under almost any system of integration that is adopted the general level of teaching is likely to be lowered at least temporarily. Crowding which is already bad may make the classroom situation even worse under integration.

The problems of the community are also serious. There

appears to be a new polarization of sectional and racial antagonisms now taking place. The rapport which was in the process of being established between some Negroes and some whites in the community is now either broken or seriously impaired. As Ashmore has said, "Integration in a meaningful sense cannot be achieved by the mere physical presence of children of two races in a single classroom. No public school is isolated from the community that supports it . . ." (*op. cit.*, page 185). Owen J. Roberts, former Associate Justice of the Supreme Court, also dealt with the Community problem when he said that the ultimate solution of the problem of integration in the public schools "rests with the men and women who make and execute public school policy in thousands of local school districts, and their actions will be conditioned by the degree of understanding of the general public which supports their efforts with its tax dollars" (*Ibid.*, pp. VII, VIII).

Of all the problems relating to the Court's ruling, however, none is more serious than that faced by Christians. They are being maneuvered as by a coldly calculating Evil Force, into a morally indefensible position. The American system of public education is now in the process of becoming integrated. If the nation's numerous church-related colleges and if the churches themselves slovenly continue to lag behind Caesar in rendering unto God the things that are God's we shall do ourselves irreparable harm.

Christians have many reasons for applying themselves redemptively to this knotty social enigma. We should do so because of the unmistakably clear Christian concept that God has made of one all nations of men and that Jesus came to break down the middle wall of partition between men. We should do so because our program of missions is at stake. We should do so because the Court's ruling has clarified the law of the land and Christians should obey the law. We should do so because the nation of which we are citizens has a great deal at stake in world affairs the outcome of which will depend partly upon a Christian solution of the problems brought into focus by the Court's ruling. An

editorial in *Christianity and Crisis* gets at the heart of these problems faced by Christians:

Like every society of human beings the Church is rooted in the culture, and at the more elemental levels of feeling and action the secular pattern overlies and all but stifles spiritual intention. Pronouncements by church bodies on economic and political questions often have sharp repercussions, but when the basic pattern of group relationships is challenged a deep and ominous rumbling of dissent is heard. . . .

The Church is forever in danger of shunning absolute judgments that are clearly dictated by Christian principle for fear of putting too great a strain on its "fellowship." It is under that kind of treatment that the fellowship evaporates. Unity in diversity is a valid ideal but one that is always in danger of corruption. The moral judgment now crystallizing about race segregation is akin to that which condemned slavery. It will not be abolished even in the Church at one stroke, but the important thing is that no congregation and no denomination should ever have a clear conscience while conforming to the pattern. If they can do so then the Christianity to which they subscribe is not that of the New Testament. Just as the relationship between a Hitlerized church and a free church was wholly artificial, so the kinship between people who believe that race segregation at the altar of God does no violence to the Gospel and those who affirm the contrary is strained and unauthentic. . . . There could be no unity in such fundamental diversity. It is difficult to see the race issue in any different light.—Editorial, April 1, 1946.

A Positive Program for Christian Action

Up to this point I have sought to point out, in the words of Abraham Lincoln, where we are and whither we are tending that we may better know what to do and how to do it. In the remaining time I want us to consider a program for Christian action that the Court's decision may be a stepping stone for God's people as they make great, new strides of progress for him.

Every Christian in the land should apply to race relations in general and to the problem of integration in the public schools in particular the advice of Dr. J. B. Weather-spoon: "Don't let your position be misunderstood and be sure your position is Christian." If, as Lillian Smith suggests in her book, *Now Is The Time*, silence is the Southern citizen's gift to the demagogues, it is also clear that silence is the Southern Christian's gift to the devil himself. Christians cannot afford to be silent on a subject about which the Lord has so much to say and Baptists, with a continual emphasis on the New Testament as our sole guide for faith and practice, cannot afford by silence and default to continue to emerge on the wrong side of this moral issue.

Every Christian, by virtue of his relationship to the Christ who proclaimed himself "the truth" declaring that his own should know the truth and be set free by it, ought to be informed both on race relations and on integration in the public schools. The most thorough work ever done on the American race problem is Gunnar Myrdal's *An American Dilemma*, published by Harper and Brothers and available for \$6.00. The best book yet to appear on the subject of integration in the public schools is Harry S. Ashmore's *The Negro and the Schools* published in 1954 by the University of North Carolina Press for \$2.75. The best article on the latter subject which has thus far been published is Frank P. Graham's "The Need for Both Wisdom and Good Faith" which may be had without charge from the Fellowship of Southern Churchmen, Route 1, Black Mountain, North Carolina. Information can also be gained by actual contact with informed Negro leaders in your community. A visit with the Negro school principal or regular fellowship with the Negro pastor near you would pay big informational, as well as other, dividends.

There are many ways in which a Christian can make his influence felt in the area of race relations. Recognizing the Citizens Councils as the revived Ku Klux Klans (a thorn by any other name would be as sharp) that they are, the Christian can throw the weight of his influence and testi-

mony against them and their goal of a maintained white supremacy. The Baptist student preachers who have led the opening prayers (they are not willing to pray by the time they get to the end of the meetings) for the meetings of the Citizens Councils are young men who need wise but courageous Christian counseling. The members of the Citizens Councils likewise need an uncompromised Christian witness to establish a tension between them and the Christian ideal.

The Christian can write. A letter from a girl in Austin to the editor of the *Baptist Standard* published in a recent issue and sent out to more than 300,000 subscribers can not help but accomplish good. A thoughtful, tension-creating, Christian letter from a woman in Lockney, Texas, published in the December *Baylor Line* can not return void. P. W. Chunn's letter written from the viewpoint of a Christian parent rather than the Baptist pastor, to the San Marcos school board bore its fruit. A letter to stores, hospitals, and colleges to show that you as a Christian do not feel that racial discrimination is necessary is in order.

There is a Christian in Texas I know who, in his frequent travels, makes it a point to find out whether or not the tourist court or the hotel where he wants to spend the night will accept Negroes. He points out to the proprietor that he is not seeking to antagonize but that his Christian convictions will not allow him to take for himself by virtue of the absence of pigment in his skin what would be denied to another human being solely because of the presence of that pigment. This Christian (they called them crack-pots in New Testament days) also pursues this course with regard to eating places. He has sometimes eaten cheese and crackers bought from a corner grocery store but his testimony is that the food eaten under such circumstances seemed to have with it meat which the world knew not of.

It seems unnecessary to multiply examples of what Christians can do. Those who are willing God will lead. Those who are not willing God cannot push.

Both on the international and the national scenes the relation of white to colored people has become the domi-

nant politico-ethical issue of our day. For any Christian to seek the transparent covering of neutrality for himself in this matter is for him to trample underfoot the message of Christ without which ours is a lost and hopeless society.

The Christian has the choice of being hated by the ignorant if he speaks out or of being despised by the wise if he is silent. He has the choice of being hounded by hell if he assumes the redemptive role of the Christian or of becoming alienated from heaven if he neglects the weightier matters of the law.

The witness of the Christian in the community in these trying times is not easy but it is tremendously worthwhile.

The Adult Confronts Christian Education

BY C. B. HASTINGS

Recently someone said of that academic monstrosity known as the University of Houston, "If three people wanted a course in making purple ties, the university would throw the weight of its oil millions behind it." This is but a small symbol of the prolific diversity of adult education in America today. The Adult Education Association reported in 1954 that over 49.5 million adults were engaged in some form of educational course. From Cicero to Ceramics, from Mental Hygiene to Public Opinion, from Cosmetology to Greek Glory, the range of studies is well-nigh limitless. Benjamin Franklin organized weekly discussion groups to study "queries on any point of morals, politics, or natural philosophy." William Rainey Harper was saying in his inaugural at Chicago in 1890 that it was the duty of every university to "provide instruction for those who, for social or economical reasons cannot attend its classrooms." By 1926, when the American Association of Adult Education was formed, there were 15 million in evening schools, chataqua programs, schools of literacy, and others.

In the past, adult education has sought to train the immigrant to read and participate in his new citizenship, to retrain the war veterans, to improve the factory worker's skill and enjoyment of life. In the present the motives and aims in this growing giant are almost as diverse as the catalogue of courses he is eager to tackle. The 38-year-old Emily Griffith Opportunity School in Denver, which has 400,000 alumni, 36,000 students, and a waiting list of 7,200, announces as its aim: "To give folks who need more training just as much or as little as they want, and at the moment they want it." Certain factors and forces in our present culture are readily discernible: the rapid growth of technical and scientific knowledge has made it necessary for adults to keep their formal education in step; the complexity of modern society and the extreme specification in both

education at the highest level to promote worthwhile integration of life for the individual in his society; the growth of leisure time for the working man in the midst of highly commercialized entertainment has put a premium upon learning to use leisure creatively. Adult education is rapidly attaining the stature of an essential stage in the whole education of the citizen. It is no longer enough to prepare the young to fit themselves into the adult world. The adult, who now is entering full responsibilities in the home, business, and national life, has maturity enough to appreciate the value of continuing education in life. Malcolm Knowles, administrative coordinator of the Adult Education Association, predicts "That the education of adults will become accepted as a public responsibility just as the education of children is now. . . . In my opinion, the total budget for adult education of all types will eventually exceed the total expenditures for childhood education."

Everybody is getting in on the act: the governments, both federal and state, management and labor unions, political parties, private foundations, colleges and universities. How has Christian Education responded to this challenge?

In a very real and practical way Christianity has been responsible for the inspiration for the whole movement of adult education. Jesus, the Master Teacher, organized no schools, while relying almost exclusively upon the informal training of adult disciples. Wherever bands of believers came together "devoting their whole attention to the teaching of the Apostles" or "examining the scriptures daily, whether these things were so," Christian adult education was powerfully at work. The Christian emphasis upon the value of the individual soul with its practically limitless possibilities for growth, the necessity for developing spiritual knowledge and understanding, the demand to give a reason for the Christian's hope have been doctrines of continuing fruitfulness for adult education. The urgent problems of the missionary in every age have made imperative the teaching of adult converts, workers, and preachers. Education in western civilization has been the child of Christianity, the

hand-maiden of the Churches. Even when it grew strong enough to declare its independence of the churches it has remained indebted to Christianity as its chief critic and path-finder. There is no more critical problem that our generation faces than that of redeeming education from the blight of secularism while preserving the freedom of academic thought and action from ecclesiasticalism and government censorship. The child of the Church has been adopted by the State. It must ever endure the blind bungling of its new parents amid the conscience-stricken wails of the old.

The early beginnings of the modern Sunday School movement were directed toward the need of children and youth. Even today the European churches practically ignore the vast potential of adults. In America, Baptists and others have pioneered in adult classes in Sunday School. The success of youth movements, such as the B.Y.P.U., led the training of adults in the Baptist Adult Union. Even the Vacation Bible School has occasionally offered courses in Bible for adults. The need for the training of teachers and workers led to a far-reaching program of study courses. As one measure of the extent of its success, Dallas Baptists enrolled 15,412 in the last February group Sunday School study courses.

Baptists have ministered to the needs of adults through their varied program of Christian education. The colleges and seminaries have always had a goodly proportion of students who have responded to the call or caught a vision after they have passed their youth. These institutions have almost from the beginning offered courses by correspondence and established teaching centers for adults through which their faculty members have rendered effective service. In remote areas of the mountains and for special language groups, academies have grown up to reach certain educational untouchables.

In the light of all this endeavor, are we not meeting the challenge of adult education? Should the Baptist college undertake more, seeing it is already overburdened, under-staffed, and financially anemic? We believe the answer

is not only yes, but that only as Christian education affirms that yes convincingly is there hope for its continued growth.

Let us consider first the Sunday School. Instead of being an adequate answer to the needs of adult education, it has actually contributed to the urgency. The Sunday School is well designed to reach large numbers of people with the teaching of the Bible. Yet the burden of enlistment and promotion has become increasingly heavy until it has almost relegated the teaching of the Bible to a secondary place. Very few of us are satisfied that the International Plan of disjointed lessons is educationally sound. At best they leave the sincere student with a frustrated desire for a more wholesome and sustained diet. The study course program has been a great boon for the untrained teacher, but as often as not it has left him with an increased sense of how much he doesn't know, rather than a feeling of mastery of even one small portion of the Bible.

Baptists have seldom wanted for self-appointed, chart-carrying lecturers on various aspects of, say, the "split rapture." But has this not more often left the lecturer built up in price rather than the people built up in the faith of the New Testament? A facile mind to quote Bible verses, a dogged determination to eisegete always, coupled with the self-importance of the pious defender of the Faith—these all are equipment needed to smashing success over the air or through the press. Truly, while we have slept, much tares have been sown among the good grain of sound Bible teaching.

Should not the pastor do this job? Many are doing good work, though they are so burdened with administrative and denominational chores they hardly have time to prepare for more than the inevitable two and a half sermons a week. It is most heartening to see the increasing practice of Pastors' Classes for new converts, or group counseling on youth and family problems. Yet, much of what passes for pastoral teaching is but more preaching, that one-sided converse that so often stifles mature thinking on the part of the "listening people."

Are not the colleges and seminaries working at adult education? Yes, but in a limited and specialized way. Among the youth enrolled there will be more or less tension between those who have to take Bible courses for requirement and those who in a sense are using it as pre-professional study. Many even of the latter come into appreciation for these courses in Bible only later when they confront the full responsibilities of life. The correspondence work is limited to those with strong motivation, plenty of time, and abounding perseverance. Only the evening divisions and extension centers provide an adequate approach to adult education. But in these days of crowded enrollments in the regular departments, the faculty of the college has small opportunity and little incentive. It can even become little more than an uninviting chore. Even at best this type of program is severely limited to the immediate locale of the college. The only solution to this limited ministry, then, is to take the college classes to the people wherever the demand justifies and an adequate teaching staff can be qualified.

Pioneering in this type of adult Christian education, Howard College began the Extension Division for Christian Training in 1947 as a statewide program. Dr. Gilbert L. Guffin, now President of Eastern Theological Seminary, became Howard's first director of the fifteen centers which enrolled 600 students. It was created "to meet the need and urgent demand across the State of Alabama for training preachers and lay workers in the churches." Under the present direction of Davis C. Woolley, Howard has 54 centers with more than 2,000 enrolled. Mercer University the following year launched the same type of program. Under the direction of P. Harris Anderson, they now have 43 centers with 1,300 enrolled. Carson-Newman, the University of Richmond, Oklahoma Baptist University, Ouachita College, Belmont College, and Union University operate similar plans. This year, Baylor and Hardin-Simmons entered the field in Texas.

Each center is set up under the supervision of the ex-

tension department and the administrative committee of the university. A local committee of pastors and laymen direct the relations with the churches. They recommend the local director, registrar, and faculty, who are paid on a part-time basis. Faculty members are chosen from local college and seminary trained pastors and lay teachers who could qualify for the faculty of the college. Classes are held once a week in each center using the facilities of the church for equipment, library, and nurseries. The tuition charged is usually sufficient only for instructional cost, the college or university providing the administrative cost out of denominational income. Howard, for example receives \$35,000 over its annual allotment of \$165,000 from the state cooperative program for its Extension Division. Major Harwell G. Davis, President of Howard, stated his firm belief in the contribution of the work to the cause of Christian education and denominational unity thus: "In the first two years of operation of the Extension Division, 125 new churches were added to the support of the cooperative program. When the plan was begun, Howard was receiving from the denomination \$10,000 annually for operating expenses. In 1955, the College's appropriation is \$200,000 for current and \$325,000 for capital needs."

In May, 1954, Dallas Baptist Association appointed a 35 member Survey Committee to recommend a Five-year Program of Advance to the Association. One of its sub-committees was assigned to study the needs of Dallas Baptists in Christian education. After making a full study of the present situation and the future possibilities, the education committee recommended through its parent committee that the Association petition Baylor University to establish in Dallas a pilot project in extension modeled after the Howard Plan. While negotiations proceeded with President W. R. White, the Baylor trustees, and administrative committee, the Education Committee conducted an interest survey among the adults enrolled in the February Group Training School. Approximately 5,350 people handled the questionnaire, which contained a cross-section of courses of-

ferred in Bible and related subjects in Texas Baptist colleges and other extension divisions. A statistical analysis firm was employed to study the 1,450 forms that indicated positive interest in such a program of Bible training. The courses listed in order of their preference were:

- Understanding the Bible
- New Testament History
- Old Testament History
- Personal Witnessing
- The Book of Revelation
- Baptist History
- Religious Development of the Child
- Teaching of Jesus
- Christian Home and Family Life
- Life and Letters of Paul

On April 11, 1955, the Association voted to support the Extension Division of Baylor University. The churches pledged \$500 per month. The general director and three center directors were recommended, and appointed by Baylor University. The administration's committee of Baylor along with the center directors and the general director, recommended the curriculum and faculty. The fall term began September 1 with 295 students enrolled in 16 courses, representing 93 churches in Dallas. Classes were held at Cliff Temple, First Baptist, East Grand, and Baylor Dental College once a week for a fifteen week term. With two full clock hours of teaching each week, this permitted credit for three quarter-hours (two semester-hours) for those qualifying for entrance in Baylor University. The cost to the University for the first six months has been just under \$3,000. It is hoped with increased enrolment in the second term, added to the regular supplement from the Association, to reduce this below \$1,000.

Since our experience with extension work among adults has just begun, it is preferable to draw on the experience of Howard and Mercer for evaluation of the program. Their

plans were designed to serve the uneducated minister with his natural feelings of inferiority that tended to suspicion and lack of cooperation if not open antagonism to the greater program of Baptists. One of the finest results of this adult education which uses the trained pastor as teacher is to break down class barriers between pastors. The pastors of small churches learn to appreciate the real piety and genuine orthodoxy of the "First Church preacher." Gradually they begin to appreciate and to emulate the program of the more progressive churches. As they see what Christian education is and through participating in its benefits they lose their suspicion and antagonism. They become enthusiastic supporters of the college that has come to their doors with such practical and profitable service.

Even more far-reaching has been the response of the lay workers. While those from the larger churches have not felt the lack of strong Bible teaching and training so much, it is the first time the leaders of smaller churches have had an adequate, continuing program of training. Moreover, our generation is witnessing the greatest swell-tide of interest in the Bible and the principles that constitute our Baptist mission and message. England has demonstrated the sad conclusion of what happens when the scholarship of the few is emphasized to the neglect of the enlightenment of the many. Our greatest hope as Baptists is the indwelling, controlling life of the Spirit of Truth in every humble believer. We must take advantage of every opportunity of leading out such into the full power of Christian maturity. As leaders and teachers our respect for the spiritual intelligence and moral strength of the so-called laity must be profound. What advantage or prerogative therefore remains to us "rabbis" if the same means that lead unto Truth are readily available to our disciples as to us! We of the new covenant are all "taught of God."

There is, then, within the framework of this great challenge of adult Christian education the finest hope for Christian unity. We Baptists do not hold with those who seek unity by subtraction until we have reached the common

denominator of agreement. We rather hold with those who would strengthen unity by broadening the bases of understanding of God's Word and Will. For example, there is much genuine unity and harmony of spirit among our Baptist pastors. But do we not all have the feeling at times that some of it is only "flesh" deep; lip service rendered the denomination for professional profit; touchy egoism ready to explode at the drop of a name from a committee or some imagined affront to "my-doxy." Surely more real unity is promoted by getting pastors and others to sit together every week around their Bibles than by many a high-pressure program. "Can two walk together except they be agreed?"

Looking beyond these bright potentials we can see the foregleams of greater opportunities for Christian education. We are not yet wise enough to predict which way this movement may take, but we rejoice in being permitted even a small part in it. Christian education is definitely on the move!

Book Reviews

Out of His Treasure. Unfinished Memoirs. By William Owen Carver. Nashville: Broadman Press, 1956. 158 pages. \$3.00.

When W. O. Carver died in May, 1954, he left five chapters of memoirs. At least three other chapters had been planned. Great gaps are left in the chronicle of his eighty-six years, the more lamentable that among the missing chapters are those covering his forty-seven years of teaching at the Southern Baptist Theological Seminary and his contributions and influence beyond his own Baptist denomination. However, a colleague, Dr. J. B. Weatherspoon, has supplied a chapter on Dr. Carver as "A Teacher of Preachers," which harmonizes beautifully with his self-portrayal and fills in the picture. And the very spirit that pervades the autobiography is of one who could not be confined to any narrow denominational limits.

Despite their unfinished nature, therefore, these memoirs are surprisingly complete. They reveal the thought and character of the man. They disclose the breadth and variety of his interests, the inquisitive and creative qualities of his mind, the integrity of his dedication to principle. Above all, they plumb the depth of the controlling passion of his life: his commitment to the growth of the Kingdom of God among men of all nations according to "the Plan of the Ages" revealed in the Scriptures.

His family has been wise to publish these pages "just as he left them." His former students will be instructed once more by their beloved teacher in this profound soliloquy. Those who never knew him may meet him in these pages as in nothing else he ever wrote. His last words were perhaps his best, because they make known the inner man. He is worth knowing.

H. C. Goerner

A Jewish Understanding of the New Testament. By Samuel Sandmel. Cincinnati: Hebrew Union College Press, 1956. 321 pages. \$5.00.

Limited in number are the Jewish scholars who are as well qualified as Dr. Samuel Sandmel to present to those of his own faith the proper understanding of Christianity. In addition to his rabbinic training which puts him in a position of knowing Judaism Dr. Sandmel has had a more than adequate preparation in New Testament studies through his further studies at Yale University

and through his associations with Protestant New Testament scholars at Vanderbilt University and in the Society of Biblical Literature and Exegesis.

This book while being a superb piece of work does not fully demonstrate the author's competence as a New Testament scholar because it is written for Jewish laymen and not the world of scholars. It was my privilege this past year while on sabbatical leave studying at Hebrew Union College to hear Dr. Sandmel's lectures in several of his courses and to have private discussions with him. Through these discussions I became greatly impressed with his knowledge of the New Testament world of scholarship.

As a popular presentation of the New Testament this book will rank among the best produced by Christian scholars. Dr. Sandmel wrote *A Jewish Understanding of the New Testament* in order that Jews may learn more about the New Testament which though not being literature sacred to the Jews is closer than any other sacred literature that is not Jewish. The value of this book will not be limited to Jewish readers but will be shared by Christians as well because of the valuable information given and the objective manner in which the material is presented. If after reading this work Jews or Christians feel a resentment towards the author, such a resentment, in my opinion, will be unjustified because seldom have I read a more objective presentation of a subject.

In addition to a short introduction to the thought of each book of the New Testament Dr. Sandmel takes into consideration the canon of the New Testament, textual criticism, source criticism, form criticism and the Jewish background of the New Testament. Of particular interest to me were his views relative to the gospels of Mark, Matthew and Luke. The author believes that the Gospel of Mark was prompted by the anti-Jewish feeling between the Church and Judaism after the destruction of Jerusalem in 70 A.D. He also maintains that this gospel possesses an interest in the Pauline form of Christianity and relegates Peter and the other disciples to an ignoble role. While this view is attractive there is no real evidence in its favor and the Papias tradition is against it.

Concerning the Gospel of Matthew the author states that it was written by a Gentile Christian and not a Jewish Christian. The need for such a gospel arose because law and regulations had been removed from the Christian movement by Paul who spurned the Law of Moses. Dr. Sandmel says that the Law of Moses could not be revalidated so in its place the author of Matthew's gospel substituted church law given by Jesus, the new law-giver, who provided a new manual of regulations for believers. It is quite true that on the surface we do find in this gospel what might be called a church law and it seems that the gospel was written to counteract a libertine

movement in the Church which grew out of a mistaken notion of Paul's principle of faith (Paul in his own day had to correct such mistaken notions), but a more careful examination seems to reveal that the emphasis is on attitude rather than legalistic regulations and in this respect it is not far removed from what the Apostle Paul was trying to accomplish.

Dr. Sandmel is of the opinion that Luke was dissatisfied with the gospels of Mark and Matthew so he intended not just to write another gospel but the Gospel. It is true that the "orderly and accurate" effort of Luke would suggest this and it is quite possible that Marcion so understood the claim of Luke and thereby rejected the other gospels in his canon.

In I Peter Dr. Sandmel sees a writer who is seeking to rehabilitate Peter and give him an abiding voice. Contrary to the usual view of scholars concerning "myths and endless genealogies" of I Timothy the author says that the reaction is to an internal Christian movement rather than some external Jewish activity. He maintains that the author of I Timothy in opposition to this false doctrine expressed preference for a spiritual gospel such as the Fourth Gospel as over against Matthew and Luke which presented realistic genealogies.

In his conclusion Dr. Sandmel says "the true genius of the New Testament is that, like rabbinic halaka, it sets forth an interpretation of the will of God. Like the Old Testament and rabbinic law, it envisages an Israel, a body of believers, a Church. The distinctiveness of the New Testament is its commitment to "faith," faith which is not alone an expression of personal conviction, or a set of beliefs, but "faith" as it is mediated by the Church, which collected and preserved the writings and canonized them" (p. 314).

Taylor C. Smith

The Interpreter's Bible. Volume II. Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon and Hebrews. Edited by Abingdon-Cokesbury Press. Nashville: Abingdon-Cokesbury Press, 1955. 763 pages. \$8.75.

This volume is of equal quality with the previous volumes in this very excellent series. For each of the epistles there is an excellent brief introduction with sufficient exposition to give the meaning of the Biblical author. The arrangement is clear and the division of each page into text, exposition and exegesis is quite useful.

Fortunately the reader does not depend upon one writer for the interpretation of the entire New Testament. The editorial staff has selected able men for the many divisions of the task. Ernest F. Scott and Robert R. Wicks are responsible for Philippians, Francis W.

Beare and G. Preston MacLeod for Colossians, John W. Bailey and James W. Clarke for the Thessalonian letters, Fred D. Geady and Morgan P. Noyes for the Pastorals, John Knox and George A. Buttrick for Philemon, Alexander C. Purdy and J. Harry Cotton for Hebrews.

Of no small value is the selected bibliography following the introduction to each of these epistles. The authors have not labored at the task of demonstrating their scholarship, but it is revealed throughout the volume.

J. Estill Jones

To the Golden Shore. The Life of Adoniram Judson. By Courtney Anderson. Boston: Little, Brown and Company, 1956. 530 pages. \$6.00.

There are many biographies of Adoniram Judson, pioneer American Baptist missionary. The need for another may be questioned by some. But—until the appearance of this one by Courtney Anderson—they were all either too heavy and archaic in literary style or else too light and popular to be really adequate. Even Stacy Warburton's *Eastward*, excellent though it was, did not tell the story fully. The field was therefore open and Anderson has entered with what will almost certainly be the classic biography of Judson for some years to come.

A professional writer, Anderson has produced scripts for many motion pictures. His attention was turned to the life of Judson almost by accident. His skill as a writer becomes apparent as one reads the gripping narrative. Even the reader familiar with all the facts of Judson's life will find it hard to put this book down, as intimate details are revealed and circumstances graphically described in a way that makes one feel that he never really understood Judson before. Nor is the book a fictionalized popular account spun from the imagination of the author. Although unburdened by documentation, the work bears evidence of the solid research which undergirds it. It is true to historical facts: facts so thrilling that they need no embellishment.

As literature, the book is excellent. It should be read for the sheer joy of reading. Beyond that, the possible spiritual values are inestimable. A revival in this generation of the spirit which sent Judson to Burma might signal a new day of personal dedication and world service. American Baptists, both Northern and Southern, as they look toward the celebration of the 150th anniversary of their organized cooperative life, to be observed in 1964, should read this brilliant account of the man who above all others, awakened them to world responsibility.

H. C. Goerner

The Mission and Achievement of Jesus. By Reginald H. Fuller. Chicago: Alec R. Allenson, Inc., 1954. 128 pages. \$1.25.

This is Number 12 in the *Studies in Biblical Theology* series and bears the appropriate sub-title "An Examination of the Presuppositions of New Testament Theology." The author has only recently come from Great Britain to the Seabury-Western Theological Seminary in Evanston, Illinois. His aim is to properly relate the *kerygma* to the message and mission of Jesus. The book itself was prompted by the publication of Rudolf Bultmann's *Theology of the New Testament*.

The chapter headings clearly reveal the contents of the monograph: "The Kingdom of God in the Proclamation of Jesus," "The Kingdom of God and the Death of Jesus," "The Raw Materials of Christology," and "Epilogue: The Emergence of the Ecclesia."

Many good things can honestly be written about this brief treatment. The author does not avoid difficult passages, nor does he ignore critical problems. He has an excellent English style and the book is easily read. The organization of the material is logical and paragraph headings are quite useful. He has dealt with the important scholarly works and the footnotes are helpful. His is a worthy subject—all these qualities are necessary for a useful book.

A part of the weakness of the book lies in the negative approach of the first chapter. It is true that the author writes positively of the mission of Jesus, but always there is the necessity to refute an interpretation of Bultmann or Dodd or some other New Testament scholar. Such knowledge of their writings is of course essential to a mastery of the subject, but the reader longs to follow the lead of the writer himself rather than to sense the author's submission to the writings of others. Chapters 2-5 are much more acceptable because their approach is more positive.

It is difficult in the first chapter to define the author's position as related to Bultmann and Dodd. With each there is a measure of agreement and disagreement. His rejection of "realized eschatology" seems to demand exaggeration in interpretation. In connection with Mark 1:15, its parallels and the other passages in which *eggiken* is used, several paragraphs treat of the root-word's meaning, but one searches in vain for a reference to the perfect tense. Such conclusions as these on pages 27 and 28 mar the excellence of the book: "All these interpretations overlook the plain sense (*underlining* by the reviewer) of the words Whatever the difficulties, there can be no doubt that it implies the coming of the Kingdom of God as a future event." A great deal is made of an artificial distinction in connection with the reply of Jesus to John the Baptist and the signs of the Kingdom to which Jesus called the attention of the deputation. Professor Fuller insists that the Messianic Age has not

"dawned" but "is dawning." This is his chief objection to Dodd's "realized eschatology." It is well to remember that not even Dodd believes the "day" is over!

There are interesting interpretations involved in the presentation of his case. The "finger of God" for example in Luke 11:20 is referred back to Exodus 8:15, 19 and 15:6 as a "pointer to the accomplishment of the great event in the near future." It seems to the reviewer that the "finger" may as well point at some manifestation in the present. In Philippians 2:6 the "thing to be grasped" is evidently his Messiahship. The forgiveness of sins in Luke 7:48 is treated as "proleptic" because "it is difficult to suppose that historically he could have claimed so much." This appears to be about as severe a criticism as Bultmann himself would offer. The author is guilty (as are many of us) of basing a large part of his case on his own interpretation of many questionable passages. Grant him the correctness of his interpretation and he has established his case.

One of the choice passages in the book is the author's brief summary. This monograph, like the others in the series, is much more valuable than the price indicates.

J. Estill Jones

The Purpose of the Church and Its Ministry, Reflections on the Aims of Theological Education by H. Richard Niebuhr in collaboration with Daniel Day Williams and James M. Gustafson. New York: Harper and Brothers, 1956, 134 pages. \$2.50.

This volume constitutes the first part of the report of a rather comprehensive study of theological education in the United States and Canada. The study has been undertaken under the leadership of the American Association of Theological Schools. The committee has surveyed more than a hundred theological schools and given considerable attention to the work of Bible schools and other institutes seeking to train individuals for Christian vocational service.

The book is divided into three parts. The first deals with the church and its purpose; the second, with the emerging new conception of the ministry; and the third with the idea of a theological school. Dr. Niebuhr begins with the thesis that before we can properly define the work of the theological school we must discover what it is that the church is supposed to do, and having discovered the proper functions and goals of the church, then we shall be able more clearly to devise a plan for the training of its leadership which is the function of theological education. After surveying the rather widely varied concepts of the church and its work he proposes the statement that the basic purpose of the church is "the increase of the love of God and neighbor."

He turns next to a study of the concept of the ministry describing the rather widely varied ideas expressed by practicing ministers concerning their major responsibilities. He gives some attention to the historical concepts of the ministry and concludes that the emerging concept is that of the pastoral director. This modern concept of the pastoral director he believes to be the successor of the New Testament bishop who was entrusted with the oversight of a single local church. "In his work the pastoral director carries on all the traditional functions of the ministry—preaching, leading the worshiping community, administering the sacraments, caring for souls, presiding over the church." All of these tasks, however, are directed toward the building up of the church whether as preacher, worship leader, counselor, teacher, or administrator. Dr. Niebuhr reports "it is significant that when ministers reflect on their theological education they are likely to regret more than any other deficiency in it the failure of the school to prepare them for the administration of such a church." He expresses the hope that studies in the art of administration, the relations of policy and administration, of organization and management, such as have been carried out in other spheres will be carried forward in the sphere of the church so that the pastoral director of our time as pastoral preacher, teacher, counselor, and leader of worship may become the democratic pastoral administrator.

With a clearer understanding of the nature and purpose of the church and of its ministry, Dr. Niebuhr turns in the final section to the type of theological schools needed. As with the ministry he finds in the present statement of purposes among the theological schools a vast multiplicity and indefiniteness of purpose. Noting the continuing pattern of theological schools to teach the usual standard disciplines in their accustomed way he laments the tragic failure to analyze why each of these areas is important and what the place of each of these subjects is in the definable whole. He pleads that whatever subjects may be offered in the seminaries be offered in context and in relation to other subjects. He expresses the fear that the various subjects taught in the seminaries may become specialties, or a series of specialties, unrelated to each other and to the total task of the church and its ministry. What is lacking is the unifying idea and interpretation that can properly relate and apply all that is offered in the seminary curriculum. Dr. Niebuhr hails with joy and satisfaction those developments in theological education in which the various studies are being taught in relation with the total work of the church and of the seminary. He illustrates by pointing out how the Old Testament is being taught in many schools today as a part of theology rather than as an isolated academic exercise within itself.

Dr. Niebuhr defines the theological school as "the intellectual center of the church's life." As such it has a double function: first, actually to participate in the exercise of the love of God and neighbor which is the basic purpose of the church; but also to serve the church by reflecting upon and criticising the program of the church such as worship, preaching, teaching, and care of souls so as to improve these activities and direct them toward their real purpose. For him, the old argument of content versus skill, of theory versus practice, is fallacious. He would argue that ever and always both must be present if the seminary is to fulfill its basic purpose. Both students and faculty must be active participants in the life and work of the church if they are to carry on their theological inquiry to the greatest advantage. Field work, practice preaching, and other related experiences are not to be thought of or used as simply practice for some future usefulness, but rather as actual ministries to the present needs of living people here and now. The educational value and experience gained through such activities must always be secondary to their primary function of ministering to the spiritual needs of those being served by the seminary student.

This first volume certainly stimulates one's interest in the forthcoming volumes which will deal with some of the specific problems of theological education.

Allen W. Graves

The Philosophy of Revelation. By Herman Bavinck. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1953. 349 pages. \$3.50. **Our Reasonable Faith.** By Herman Bavinck. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1956. 568 pages. \$6.95.

The names of Abraham Kuyper and Herman Bavinck are linked together in the history of Dutch theology. This is not only due to the fact that Bavinck succeeded Kuyper in the Free University of Amsterdam in 1902, but also because their theology represents the best in conservative Calvinism. The volume on *The Philosophy of Revelation* is the publication of the Stone lectures at Princeton University in the academic year of 1908-1909. The fact that the issues discussed in this volume have come forward in the last generation is a tribute to the foresight and contemporary importance of Bavinck in a time when revelation and philosophy were incompatible for the minds of many. This distinguished theologian discussed revelation in relationship to philosophy, nature, history, religion, Christianity, religious experience, culture and the future. Unwilling to separate any part of man's life from God, the argument is made that physics, history, psychology and metaphysics are unintelligible apart from the special revelation of God in Jesus Christ. This effort

to relate special revelation to all phases of modern culture is perhaps the most distinctive emphasis in the writings of Bavinck. For this reason, many have pointed out that he was as much a philosopher of religion as a systematic theologian. The present volume illustrates a high quality in both fields and serves as a warning to those who would think in isolation from the total context of human experience.

The volume on *Our Reasonable Faith* is a compend of the great four volume systematic theology, the second volume of which was published in a translation by William Hendriksen in 1951 as *The Doctrine of God*. It will be a distinctive loss if the other three volumes of the systematic theology are not translated into the English language and the appearance of the present compend should create a demand for the more complete work. Following the familiar pattern of systematic theology, especially as one has learned to expect in reform theology, Bavinck gives more attention than is common to the doctrine of revelation. In the light of the work on *The Philosophy of Revelation*, one would expect this in the compend. There is more of a balance in Bavinck between the subjective in theology than is common among reformed theologians, but the chapter on "The Christian Calling" contains still some objectionable ideas from the standpoint of evangelistic theology. These are at the points where Baptist theologians have traditionally modified Calvanism. The chapter on "Eternal Life" is also too traditional to be thoroughly Biblical on some matters of eschatology. These, however, are secondary criticisms and the volume may be warmly commended for thoughtful study.

Dale Moody

Sakrales Koenigtum im Alten Testament und im Judentum. By George Widengren. Stuttgart: Kohlhammer, 1955. 127 pages. DM 10:80.

George Widengren, professor in the University of Uppsala and long a student of kingship in the ancient Near East, has provided us with an excellent study of "Sacral Kingship in the Old Testament and Judaism." Regardless of the attitude one takes to the line of study variously known as the "Swedish school," the "Uppsala school," the "myth and ritual school," one has to admit that here is a book which sets forth the basic principles of that line of study and many of its conclusions with clarity and persuasiveness. In the study of the king as leader of the cult, as high priest and possessor of the divine Torah, as ritual center of the New Year's Festival, etc., material is drawn not only from the Old Testament, but also from such sources as the Samaritan liturgy, the Mishna and

Talmud, the apocryphal-pseudepigraphical literature of Judaism, and Josephus. This book should be read by every serious student of Old Testament, New Testament, or Judaism.

Heber F. Peacock

Kirche und Synagoge. By Wilhelm Maurer. Stuttgart: Kohlhammer, 1953. 134 pages. DM 12.

Wilhelm Maurer, the German Church-historian, traces in this book the history of the relationship between Church and Synagogue and points out the reasons for and the nature of the opposition between the two faiths. He shows that the Church before Constantine took no part in the anti-Semitism of the Graeco-Roman world. Since the Church understood itself to be differentiated from Judaism on purely religious grounds, it neither fought against Judaism nor sought to evangelize the Jews.

From Constantine on, however, the Jewish question is determined for the Church on civil rather than theological grounds. Humanism and the Reformation sought to return to the theological basis but without immediate success. Puritanism and Pietism began to ask the question about the possibility and limits of a Christian mission to the Jews, but it was not until the 19th century that the emancipation of European Judaism began to break through.

Here is a fascinating, well documented account of one segment of Church history which is frequently neglected.

Heber F. Peacock

The Crescent in Crisis. An Interpretive Study of the Modern Arab World. By Nabih Amin Faris and Mohammed Tawfik Husayn. Lawrence: University of Kansas Press, 1955. 191 pages. \$4.00.

There is no other book quite like this. It is described by its authors, both of whom are professors at the American University of Beirut, as "the first Arab attempt at self-examination and self-criticism, and the first comprehensive interpretation of the living Arabs." As such, it is an invaluable aid toward understanding the complicated, explosive situation in the Near East and North Africa.

"The Arab world" is defined as consisting of twenty-two political units in which the language, race, and culture are dominantly Arab. It is not, of course, co-extensive with the "Moslem world," although there is much overlapping. Starting with the assumption that there is a natural, inherent unity of all Arab peoples which should become actual and operative, the authors are concerned with the basic unifying factors on the one hand and the divisive factors

on the other. Disunity, rivalry, and competition seem to predominate the present scene, but this book serves notice of the growing spirit of unity among Arabs and of their deep determination to rid themselves of foreign domination and to settle the issue of Palestine (Israel).

The authors strive valiantly for objectivity. The frankness of their self-criticism is surprising. If they betray at points an Arab bias, it serves only to reveal to non-Arabs how things look to honest and informed minds in Beirut, Damascus, and Cairo. The bias is a fact which must be taken into account.

H. C. Goerner

Japan Advances. By W. Maxfield Garrott. Nashville: Convention Press, 1956. 165 pages. Paper, 60 cents.

Japan's New Baptists. By Carl M. Halvarson. Nashville: Convention Press, 1956. 96 pages. Paper, 60 cents.

Japan is the topic for special study in 1956 in Southern Baptist churches. Five books have been prepared for use in classes and for individual reading, each designed for a different age group, all written by active missionaries. Attention is here called to the book for adults, by Dr. Maxfield Garrott, and for young people, by Carl Halvarson.

A better brief treatment of contemporary Japan than *Japan Advances* would be hard to imagine. Dr. Garrott tells you exactly what you want to know. Recalling just enough of the past to give meaning to the present, he comes quickly to the economic, social, and political problems which plague the nation, and then shows the bearing of all this upon the religious climate. The relative strength of various Christian groups is described, and Southern Baptist mission work is set in the context of the total evangelical enterprise. A sane balance between optimism and realism characterizes the whole book.

Halvarson's study is basically a series or brief sketches of Japanese Baptist leaders, many of them young people. Attention is also given to mission schools in which they are trained for the task. Emphasis is upon opportunity and growth in the post-war period. The book should appeal to American youth.

The two books complement each other. The more comprehensive background of the adult book will be especially helpful to teachers of the young people's book. The latter in turn supplies interesting case studies to enrich and illustrate *Japan Advances*, with a wholesome emphasis upon indigenous leadership.

H. C. Goerner

The Dark Eye in Africa. By Laurens van der Post. New York: William Morrow and Company, 1955. 224 pages. \$3.00.

This is either one of the really great books of the decade, or else it is a rather muddy mixture of social philosophy, mythology, and Freudian psychology. Only time will tell which it is.

The book defies description. It must be experienced rather than analyzed. The subject is the vast unrest in Africa due to growing tension between Europeans and "primitive" Africans. The author does not attempt to analyze this in terms of history, economics, and logic. Rather, he attempts to *psychoanalyze* the situation, interpreting national and international unrest as an extension of individual unrest, resulting from a divided self, etc. Rationally, one may reject the interpretation. But few readers can fail to feel something of the depths of the problem and to share some of the mystical insights of this unusual Afrikaner. There is a poetic, almost prophetic, quality which arouses the uneasy feeling that Colonel van der Post *might* be right!

This reviewer ventures two criticisms: Van der Post sees the whole of Africa from the viewpoint of South Africa and is over-influenced by the critical, explosive nature of the race problem in that area, which may or may not be true of other regions. He greatly under-rates the contributions which Christian missions have made and *are still making* toward a solution of the problem, and possibly over-rates the importance of his favorite project, the Society of Capricorn.

With these strictures in mind, the book is still to be recommended as a "must" for anyone vitally interested in Africa today or in the race problem in its international aspects.

H. C. Goerner

Elias Hicks, Quaker Liberal. By Bliss Forbush. New York: Columbia University Press, 1956. 355 pages. \$5.50.

Forbush, headmaster of the Friends School, Baltimore, has written a moving story of Elias Hicks (1748-1830), Quaker liberal and patriarch of Long Island Quakers in the early 19th century. Forbush uses with great skill Quaker diaries, journals, minutes, pamphlets, etc. He traces Hicks' life chronologically, so there is redundancy in the treatment of Hicks' thought; in fact, there is no analysis of the development of his thought, and it is implied that he never changed his views (a rather remarkable suggestion in view of the fact that one of Hicks' cardinal principles was "progressive revelation"). This book, however, will give one an excellent picture of Quaker culture in the middle states between 1775 and 1830. The period of "En-

thusiasm" (first century of Quaker life) was followed by that of "Quietism." Hicks was a Quietist, or a "Liberal," the latter term having reference not to social attitudes but to authority. Hicks held that the "Inner Light" is the only ultimate authority; he was liberated from such bonds as creeds, systems, and even the Bible. Though he possessed a certain mystical quality, Hicks was also a rationalist, holding that "reason is the recipient of revelation." Hicks became a minister in 1778, and in 1779 he began a program of itineration which lasted for fifty years, leading him from Maine to Virginia, and New York to Indiana. For forty years he enjoyed the confidence and respect both of Quakers and non-Quakers, and became famous as a speaker. In the late 1810's and 1820's, however, Hicks' liberal views were attacked by the "Evangelical" Quakers who, in opposing the theological hodge-podge of Deism, Socinianism, Unitarianism, etc., had adopted Evangelical Protestant views on the authority of the Scriptures, depravity of man, atonement, etc. Hicks insisted that he represented Quaker antiquities. A fierce controversy ensued in the mid-1820's, resulting between 1827 and 1829 in numerous splits in meetings along the lines of Evangelicals, Liberals, and Orthodox (a moderate group which tended toward Evangelism). Socially, Hicks was a liberal in championing the cause of Negroes, and he spearheaded the practice of refusing to buy or use any slave-produced item. On the other hand, he was a social reactionary in rebuking Quakers for their business interests and in attacking the construction of the Erie Canal and railways.

Hugh Wamble

New Testament Christianity by J. B. Phillips, New York: The Macmillan Company, 1956. 107 pages. \$2.25.

In his attempt to divest himself of preconceived ideas and patterns of thought in preparing his translations of the various sections of the New Testament (*Letters to Young Churches*, *The Gospels*, *The Young Church in Action*) author J. B. Phillips discovered the dynamic vigor, freshness and the "shining, blazing certainty of the New Testament writers." This he found in sharp contrast with the "comparatively tentative and uncertain faith and hope we meet so often in present-day Christianity."

One is impressed by a fresh study of the New Testament that "the well-nigh incredible has happened—that the Creator has visited this world in human form" bringing "confirmation of our highest hopes, endorsing our finest longings" and confirming "many of our intentions," often reversing our scale of values.

A study of "The Acts" brings the exhilarating conclusion that "the thing works." "What might have remained no more than a

beautiful ideal is set to work in an actual human situation, and with astonishing impetus the church moves on its way."

How well it works is revealed in the letters, which without any conscious effort at being "literature" or "Christian evidence" reveal the suprahuman quality of the new Christian life.

A choice chapter Phillips entitles "The Angels' Point of View" in which he records an imagined conversation between the angels in an effort to help the reader "see what is really happening on this earth from the point of view of Heaven."

The Good News of the New Testament is the incarnation, that ours is a "visited planet."

"I cannot believe Jesus Christ founded a church which was intended to taper off into ineffective mediocrity" says Phillips. Where this has occurred the reasons are to be found in the absence of "the faith faculty," the lack of "hope based solidly upon the character and purpose of God himself," and of an unconditioned love.

We will have "peace with God" by "sharing our life with God, by throwing open our personality to his love and wisdom," thus discovering "what is God's will for us."

"In order to live a life of New Testament quality we shall find it necessary to work out some kind of practical plan to keep us alive and sensitive to the spirit of the living God, which will keep us supplied day by day with the necessary spiritual reinforcement, and which will help us to grow and develop as sons and daughters of God." To achieve this requires quiet time with God, prayer, including confession and intercession, fellowship in worship and Christian service, and regular Bible reading.

The book is marred by repeated efforts to discredit "the modern evangelistic techniques of arousing sin and guilt." Otherwise it will prove helpful reading for twentieth century Christians.

Allen W. Graves

Jesus and the Kingdom of God. By Harold Roberts. London: The Epworth Press, 1955. 118 pages. \$3.50.

The author of this brief but incisive book states a two-fold purpose: (1) to give a constructive account of the teachings of Jesus concerning the Kingdom of God in the Synoptic Gospels and (2) to arrange these teachings in a theology that is systematic and distinctive. In the very logical development of the first chapter he describes the central place of the Kingdom in the teachings of Jesus: "All the parables of Jesus were parables of the Kingdom and all His sayings were expositions of the Rule of God." There follows a series of paragraphs which describe the Kingdom as "the rule of Grace,"

"present in Jesus," implying "a future consummation," implying "communion with God," implying "a community," and involving "the Cross." This, at best, is oversimplifying the diverse elements in the teachings of Jesus. It is difficult to fit all his teachings into categories without an artificial arrangement.

The theological implications, since they are described as implications, are the author's more satisfying contribution. These furnish chapter headings for the rest of the book: "The Doctrine of God," "The Person of Christ," "The Church," and "The Christian Hope." Of significance also is the brief citation of a number of theologically respectable works and the presentation of various interpretations.

The book is a valuable contribution to "post-Schweitzer" studies and has a worthy aim in "bridging the gap" between Ritschlianism and thorough-going eschatology.

J. Estill Jones

Cyril of Jerusalem and Nemesius of Emesa. Edited by William Telfer. (Vol. IV, Library of Christian Classics). Philadelphia: The Westminster Press, 1956. 466 pages. \$5.00.

This fourth volume of the Library of Christian Classics contains the writings of two Eastern churchmen of the last half of the fourth century: Cyril of Jerusalem and Nemesius of Emesa. Telfer, Master of Selwyn College, Cambridge, introduces each man and his writings with scholastic thoroughness, and his annotations throughout as well as his commentary on Nemesius' work are most helpful. Cyril's main writing was the "Catechetical Lectures," which is the most comprehensive example of fourth century indoctrination. These lectures were given to catechumens, candidates for church membership, during the lenten season and prior to their baptism. Cyril's work will interest the pastor who is concerned about training new church members in the Christian faith. Nemesius has been obscured by time, but his "On the Nature of Man" has remained as a testimony to the patristic view that ethics is paramount to the Christian. The book was based on the best medical knowledge of Nemesius' day, and designed as a Christian apologetic to the classical-minded Greeks.

Hugh Wamble

American Paradox: The Conflict of Thought and Action. By Merle Curti. New Brunswick, New Jersey: Rutgers University Press, 1956. 116 pages. \$2.75.

In this concisely written and thought provoking little book, an expansion of the author's Brown and Haley Lectures delivered in 1955 at the College of Puget Sound, Professor Curti, of the Uni-

versity of Wisconsin, gives an historical interpretation of anti-intellectualism in America, "the conflict between thought and action." In chapter one, Curti argues that prior to around 1840 thought and action were basically united; in fact, the Constitutional Convention of 1787 has been called the first American "brain trust," though the individuals are remembered primarily as men of action. During the 1840's anti-intellectualism, or a "Revolt against Reason," as the second chapter is captioned, became more evident; this was related to democratic egalitarianism, frontier independence, industrial and commercial utilitarianism, religious irrationalism (evangelicalism), political demagoguery, romanticism, Darwinianism, Marxism, Freudianism, etc. Being sympathetic with Dewey's instrumentalism and progressive education, Curti rejects, on several bases, the view that Dewey is responsible for anti-intellectualism. In chapter three, "Crisis in Education," Curti notes that intellectuals developed a group consciousness during the 1880's and 1890's, and that a vigorous attack was waged against them from the 1920's onward, an attack moderated by World War II but accelerated during the "cold war." Finally, Curti pleads for freedom of thought and expression, a basic constitutional right, and for the recognition that American democracy seemingly requires a multiple leadership which utilizes all gifts and skills. This book deserves thoughtful study.

Hugh Wamble

Der Brief des Jakobus (Kritisch-exegetischer Kommentar über das Neue Testament). By Martin Dibelius mit einem Ergänzungsheft von Heinrich Greeven. Göttingen: Vandenhoeck and Ruprecht, 1956. 248 plus 24 pages. DM 14.

Martin Dibelius' commentary on the book of James first appeared in the Meyers series in 1921 and has served since then as one of the best commentaries on the book. Long out of print, it appears once again in a photo-mechanical reprint, altered only by the correction of typographical errors.

The useful *Ergänzungsheft* by Heinrich Greeven makes available to the user of the commentary the marginal notes found in the personal copy of the author and brings the commentary up to date by the introduction of the relevant literature which has appeared since the death of the author in 1947. In its new form, this commentary should serve well another generation of New Testament students.

Heber F. Peacock

Das Evangelium des Matthäus (Kritisch-exegetischer Kommentar über das Neue Testament). By Ernst Lohmeyer, edited by Werner Schmauch. Göttingen: Vandenhoeck and Ruprecht, 1956. 429 pages. DM 22.

Ernst Lohmeyer, author of numerous books on the Synoptic Gospels including the commentary on Mark in the Meyer series, left behind at his death, manuscript materials for the commentary on Matthew on which he had been working for many years and which he had planned as a sort of conclusion to his various writings on the first three gospels. The loss which the New Testament world suffered has been somewhat minimized by the publication of the material as an extra volume in the Meyer series. The work of preparing and editing for publication has been done by Werner Schmauch, student and friend of the departed.

The commentary is, as the editor expresses it, only a torso; chapters 6, 7, 10, 11, 24, 25 are missing entirely and there are breaks in the comments in chapters 8, 9, 12, 18, 20. Nevertheless, we should be grateful for what has been preserved for us. There is a good analysis of the Gospel, a careful translation of each section, extensive comments, and summary conclusions which stress the theology of the Gospel. Here one finds much that complements and helps to clarify opinions expressed by Lohmeyer in earlier writings. The editor and the publishers are to be congratulated for offering us this posthumous work in such a usable form.

Heber F. Peacock

The Minister Behind the Scenes by George Hedley, New York: The Macmillan Company, 1956. 147 pages. \$2.50.

The six chapters of this book were originally given as the Gray Lectures at Duke University in 1955.

Chapter I deals with the minister's professional reading. Though one may not agree with the critical position assumed by the author, the reader will surely respond to his appeal to actually read the Bible rather than to be content with just reading about it. He urges a better acquaintance with the early Christian fathers, giving to modern Christians a familiarity with the problems and personalities of the early Christian churches. Author Hedley urges also an acquaintance with the founders of the various Protestant movements. He recommends the 26 volume *Library of Christian Classics* as one of the better available sources about church history and its personalities from the first to the sixteenth century.

In discussing current religious writing he warns his readers (and this reviewer) that the evaluations of book-reviewers often vary widely in both accuracy and helpfulness. He proposes a time

budget for the minister's professional reading with four hours each for the reading of the Bible and of church history and another four hours for books, journals, and other literature about the Bible, theology, worship, counseling, and methods.

In the second chapter, Hedley urges the reading of a daily newspaper and a major monthly magazine of a non-fiction variety. He recommends non-fiction books, such as the biographies by Douglas Southall Freeman, books on sociology, economics, fiction, poetry, and drama. He wisely counsels purchase of those books which the minister will want to read repeatedly, leaving to the public or school libraries those books to be read once only.

Chapter III deals helpfully with the planning of worship services and sermon preparation. The author recommends the writing of the sermon manuscript in full, though preferably the minister will not take the script with him into the pulpit.

The last three chapters make the book unique with their emphases on the value of recreation, the proper handling of personal finances, and of maintaining the spiritual glow through devotional experiences that keep one constantly committed wholly to God.

He considers recreation a duty with preference for sports and hobbies all the family can share.

In handling his personal finances, he counsels the minister to avoid charge accounts and installment buying. If one absolutely has to have a loan, he urges that he should go to the bank for it. He recommends term insurance rather than endowment or educational policies with investments being made in high-grade stocks and bonds rather than in real estate or private businesses that would take the minister's time.

The author refers frequently to the findings of a questionnaire circulated among a varied group of California ministers. The suggestions made in the light of these responses are therefore peculiarly relevant and appropriate for the modern pastor.

This reviewer would recommend that this book should be read by every minister and placed in his library alongside of J. W. Storer's *The Preacher—His Belief and Behavior* and Walter E. Schuette's *The Minister's Personal Guide* for repeated reading in years to come.

Allen W. Graves

The English Church in the Fourteenth Century. By W. A. Pantin. Cambridge at the University Press, 1955. 292 pages. \$5.00.

Pantin originally presented this study in the Birkbeck Lectures of Cambridge in 1948; the changes are largely by way of illustrative expansion. Except for his deliberate omission of Wycliffism

(which is not satisfactorily justified), Pantin discusses the 14th century English church, especially as it relates to the ministry. Part I deals with the social structure of the English church, practice of patronage, papal control of churches, and relations between the pope and England. Part II deals with institutions of learning, controversial subjects, and leading intellectual personalities. Part III, in some ways the most interesting section of the book, deals with religious literature, including manuals of instruction for parish priests, vernacular literature of a doctrinal and moral nature, and devotions. At times there are abrupt transitions and endings, but generally the style is very readable. Pantin has a ready knowledge of his subject as his skilful annotations demonstrate, and his ability to classify and categorize is highly commendable. He makes excellent use of canon law, episcopal records, clerical correspondence, religious literature of various sorts, and histories. It is unlikely that the layman will profit much from this book, but it will reward the student of church history or of the history of preaching and pastoral care.

Hugh Wamble

Die Apostelgeschichte (Kritisch-exegetischer Kommentar über das Neue Testament). By Ernest Haenchen. Göttingen: Vandenhoeck and Ruprecht, 1956. 665 pages. DM 29.60.

The appearance of a completely new commentary on the book of Acts is an important event in the world of New Testament scholarship. When that commentary appears in the new Meyer series, which is furnishing us with the best critical commentaries available on the books of the New Testament, it might be called a sensational event. Here is a book which fills a long-felt need for a good, solid commentary on the Greek text of the book of Acts.

The author, professor in Münster, has provided each section of the text with a careful translation which does not attempt to gloss over difficult passages. The critical notes are concise and follow a verse by verse arrangement. Each section is then treated as a whole and it is here that the commentary makes its most significant contribution. After a brief survey of the history of interpretation and an evaluation of the relevant literature, the author deals with the historical and theological problems of the passage. The interpretation takes full account of the background against which Acts was written and above all seeks to make clear the theology of the book. Careful critical scholarship is combined with lively historical and theological insight to produce a book which promises to be a standard work on Acts for years to come.

Heber F. Peacock

The Study of Missions in Theological Education. By Olav Gutterm Myklebust. Volume One. Oslo: Egede Instituttet, 1955. 459 pages. N.K.R. 27.80.

Never before has anyone attempted to record the history of the teaching of Missions as a theological subject in Protestant institutions for the training of the ministry. Nor, it would seem, will anyone need to do it again. The learned director of Egede Missionary Institute in Oslo, Norway, has done the job with a thoroughness and care for accuracy of detail which leave little to be added. The study is projected in two volumes, of which this first extends to the year 1910.

The story is not without its thrilling aspects. The teaching of Missions is traced in an ever-widening and deepening stream, from occasional references in courses on other subjects, to special lectureships, then part-time professorships, and at length to full chairs and departments of Missions in theological institutions. In the process of telling the story, Myklebust brings to light many little-known facts and corrects some inaccurate reports. The importance of Alexander Duff and his "Chair of Evangelistic Theology," established at New College, Edinburgh, in 1867, is emphasized. The claim of Southern Baptist Theological Seminary to the first professorship of Missions in America is set aside in favor of that of Cumberland University; but that Southern's is the "oldest chair of Missions in America *still in existence*" is validated, since the Cumberland chair was abolished about 1909. Attention is given to the contributions of Warneck and others on the continent of Europe.

Dr. Myklebust has placed every serious student of Missions in debt to him. His second volume is to be keenly anticipated.

H. C. Goerner

Oral Tradition. By Edward Nielson. ("Studies in Biblical Theology," No. 11). Chicago: Alec R. Allenson, Inc., 1954. 108 pages. \$1.25.

An effort is made in this monograph to outline the aims and methods of the traditio-historical school. At the same time, it is an attempt to combat the school of literary criticism. Its worth is seen in the fact that H. H. Rowley, a literary critic, sponsored the publication of the work in English. Though he himself adheres to the old school, Rowley thought the work significant enough to be considered by English readers.

After paying tribute to such men as Nyberg, Bickeland, Mowinkel, Engnell, and Widengren who pro and con have aided in the crystallization of the oral tradition views, the author attempts to set forth three things in his discussion: (1) give some fundamental

tenets of the problem, (2) note the place of oral tradition in the Old Testament, (3) treat some Old Testament texts as examples of using the oral tradition approach.

In his discussion Nielsen builds a strong case as to the importance of oral tradition from early Sumerian-Egyptian literature and continuing through the Old Testament. His is a convincing argument that writing was the task of the specialist and that their talents were not applied to the Biblical tradition until some period of crisis or threatened syncretism necessitated that oral tradition become written for the sake of preservation, or perhaps, for the sake of interpreting and adjusting tradition to a later generation.

Though he is not ready to throw away the valuable aids of literary criticism, the reviewer favors the oral tradition application, partially because it has more reverence for ancient tradition than usually characterizes the literary critical school. However, a certain amount of disappointment occurred at the place of Nielsen's discussions of Jeremiah 36, Michah 4-5, and Genesis 6-9. He does a good job of pointing valid criticisms of the literary critical school with reference to these passages but does little in a positive way to show how they ought to be treated. It is felt that the author did not complete the task which he set out to do.

Though the shortcoming mentioned above is evident, anyone who pretends to keep abreast of Old Testament thought must read the monograph. It is a fair statement of the oral tradition principle.

Ralph H. Elliott

Education for Christian Living by Randolph Crump Miller. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1956. 405 pages.

Education for Christian Living is a comprehensive introduction to the subject of Christian education. There are four main divisions beginning with principles of Christian education and followed by discussions of the primary educational institutions, methods in and administration of religious education. Anyone interested in an overview of the whole field of religious education as it relates to a large part of Protestant Christianity will find this volume most helpful. Catholics and Southern Baptists were not taken into account.

The author conceives of Christian education not as the specific activity of some particular group or organization, but as the whole process of growing up within the life of the Christian church which goes on all the time. We may have plans, standards, and other techniques and insights, but after all it is God who does the educating.

Of particular interest to many will be the chapters on the historical development of Christian education and the relation of the-

ology to Christian education. Most practical help will come from the discussion of methods in religious education and from the bibliography. This last part gives not merely a list of books, but rather provides a section of book reviews comprising more than thirty pages. For those seeking other materials on the various topics treated in the study this section will be most helpful.

Joseph Stiles

The Biology of the Spirit. By Edmund W. Sinnott. New York: The Viking Press, 1955. 180 pages. \$3.50.

In this book the author, who is Dean of the Graduate School at Yale University, seeks to advance some new speculations in the dual realm of matter and spirit. As an eminent biologist, Dr. Sinnott approaches this perennial problem from the perspective of an enlarged concept of biology which is neither mechanistic nor vitalistic. Charting his approach between radical dualism and materialistic monism, he defines the basic unity of man with the basic unity of the universe in terms of biology in its widest and most inclusive sense, the biology of the spirit. According to the author's thesis, human aspiration and the reality of the spirit are found embedded in the properties of protoplasm, the basic stuff of life. This thesis is supported by a number of fascinating examples from the author's biological research,—slime mould, scrambled sponges, simple pine tree, metamorphosis of the caterpillar.

From the point of view of the Christian faith, it is gratifying to find a capable biologist criticizing some of the disciplines which study man—biology, physiology, psychology, sociology—for their mechanistic bias. Furthermore, one is always sympathetic as the thoughtful scientist attempts to give a rational justification for his belief in the world of the spirit. These factors commend this book to the general reader. A major criticism from the Christian point of view is that, in presenting the evolutionary concept of man in terms of purpose, progress, growth, development, the author fails to make any correlation of radical evil—both in man and in nature—with his central thesis. As a whole, the book makes for stimulating reading, especially for the person with a concentrated interest in the natural sciences.

John H. McClanahan

The Blessed Hope. By George E. Ladd. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1956. 167 pages. \$3.00.

The belief that living Christians will be caught up from the earth to meet Jesus Christ at his second coming is designated by modern millenarians as the rapture. Derived from the Latin trans-

lation of I Thessalonians 4:17 (*rapiemur, caught up*), the idea has become controversial since publication of the Second Edition of the Scofield Reference Bible in 1917. The relation of the rapture to the tribulation is so hotly debated that at least four theories have been developed. Pre-tribulationism, holding that the rapture takes place before the seventieth week of Daniel 9:27, finds the translation of the saints in the summons of Revelation 4:1. Mid-tribulationism teaches that the rapture takes place in the middle of Daniel's seventieth week and identifies the last trump of I Corinthians 15:52 with the seventh trumpet of Revelation 11:15. Post-tribulationism, calling attention to the fact that the first resurrection is not mentioned until Revelation 20:4, postpones the the rapture until the resurrection. Partial-rapturism, introducing the idea that there are both spiritual and carnal Christians, argues that only the spiritual are translated before the tribulation and the carnal are left to be tested. Professor Ladd of Fuller Theological Seminary is an ardent defender of Post-tribulationism and this book is written as a reply to such ideas as are set forth in E. Schuyler English, *Re-Thinking the Rapture*, 1954. Readers who must wrestle with this problem of Pre-millennialism will discover a wealth of historical and Biblical information and insight in this volume. It will be interesting to see if those who wish to make Pre-tribulationism a test of orthodoxy will be able to answer the arguments of this volume. The danger of this type of discussion is that it distorts eschatology by a false emphasis, but it seems that this volume is required by present trends.

Dale Moody

Escorial Bible I. J. 4—Volume 1; **The Pentateuch.** Ed. O. H. Hauptman. Philadelphia: University of Pennsylvania Press for Grinnell College Press, 1953. 320 pages. \$5.00.

The Escorial Bible is a Spanish manuscript owned by the Library of Congress under the notation I. J. 4. In addition to the Old Testament books it contains some several books of the Apocrypha. The style of the manuscript is uniform, Gothic in nature and apparently was written by one hand. From both the style of the writing and the linguistic changes characteristic of early 15th century material, this particular manuscript is also dated 1445 and 1502. All in all, it is reported to be a beautiful manuscript with few corrections and accompanied by magnificently detailed pictures.

Prior to Hauptman's work the manuscript was thought to be based on the Vulgate. However, our present editor makes a good case of establishing Hebrew, and not the Vulgate, as its source. A few features giving such evidence are the use of the infinitive absolute, the particular translation of the Hebrew relative pronoun,

vacillation in the use of prepositions, and numerous transliterations which could have come only from the Hebrew. Also, a comparison of the Hebrew, Spanish, and Vulgate in three columns lends evidence that from the standpoint of syntax and vocabulary a Hebrew text was used. Places where the manuscript differs from the Hebrew may indicate that a Vulgate was used in the revision of the manuscript. By and large, however, I. J. 4 seems to be more faithful to the Hebrew than do other Spanish Bibles.

The publication of this manuscript is a valuable service providing the basis for editorial comparison, and it is one more bit of evidence in the connecting link which leads back to the Hebrew forerunners. To the student not quite so skilled in textual comparison, Hauptman's work would have had more general interest had he noted something of the find of the manuscript and its acquisition by the Library of Congress.

Ralph Elliott

The Modern Church by Edward D. Mills. New York: Frederick A. Praeger, 1956. 189 pages. \$9.75.

With millions of dollars being spent on new buildings for churches every year, church building committees, pastors, church architects, and others will be interested in this book.

The author makes a brief review of church buildings since the second and third Christian centuries. Recognizing that Gothic and Georgian churches were all contemporary architecture in their time the author proposes the use of new methods, new materials, in the hope that contemporary architecture may play a part in revitalizing the churches of today. His discussion of plans, acoustics, materials, furnishings, building costs, are all helpful. Of perhaps equal value will be the collection of many pictures of contemporary church structures. These are buildings now in use in various parts of the world, most of them outside the United States.

Those who are planning and building Southern Baptist churches should be reminded of the demands of their unique educational program which requires certain basic building patterns. As the foreword of this book wisely states: "Architecture must be the servant of the church and of the Christian faith, and it should not be the other way around."

The author of the book is a practicing architect, apparently from England in that all of his references are to English denominational groups and publishers.

Many readers may find many features of modern architecture

unacceptable, but certainly there can be much of value in at least giving consideration to contemporary construction and design, and adapting whatever may be found useful to our own purposes.

Allen W. Graves

Commentary on the Epistles of James and John. By Alexander Ross. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954. 249 pages. \$3.50.

The Epistles of Paul to the Philippians and to Philemon. By Jac. J. Muller. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 200 pages. \$3.50.

These two books are the latest in the series, *The New International Commentary on the New Testament*, which plans a total of seventeen volumes and promises "to give direction to conservative New Testament scholarship for years to come." One of the previous volumes, that of F. F. Bruce on Acts, has proved quite valuable. There does seem frequently, however, to be rather obvious maneuvering to a very conservative position in the several volumes available.

The author of the volume on Philippians and Philemon has written on the basis of thorough preparation in the larger letter but seems to treat Philemon almost as an afterthought. This of course is largely due to the pairing of these two letters together instead of the more apt arrangement of Philemon with Colossians. However, the exposition of Philippians is quite good, especially in the treatment of the Kenosis in chapter two. Professor Muller wrote his dissertation on "The Kenotic Theory in Post-Reformation Theology" and shows adequate knowledge of the various problems involved in the passage as well as the ability to present clearly his own interpretation.

The treatment of the word "propitiation" in I John 2:1 is representative of the sane conservatism of the entire work. There is no attempt to make an issue of the word's meaning or to camouflage the issue apparent in the many discussions. The explanation is lucid and brief and faithful to the standards set for the series. Another controversial passage, 5:6-8, is considered honestly and on the basis of reverent scholarship.

Questions of an introductory nature do not seem to have been considered as adequately as desired. To devote several pages to evidence that I John, for instance, is by the same author as the Gospel of John and then to conclude "whom in the light of evidence in the Gospel, we may regard as being the Apostle John, the son of Zebedee" is hardly adequate.

Of value in each volume is the placing of technical material in the footnotes. These show evidence of adequate linguistic foundation without which exegesis is barren indeed.

J. Estill Jones

The Birth of the Bill of Rights 1776-1791. By Robert Allen Rutland. Published for the Institute of Early American History and Culture. Chapel Hill: University of North Carolina Press, 1955. 243 pages. \$5.00.

In ten clearly written and authoritatively documented chapters, Rutland traces the development of the American Bill of Rights. He shows that British common law of the 17th century and colonial experience were predecessors of American liberties, but he insists that the Revolution, with its social, political, religious, and legal features, produced the Bill of Rights. Rutland demonstrates that the most zealous advocates of personal and civil liberties, in both state and federal governments, were dissenters, notably the Baptists, whose rights were less secure during the colonial period. It bears emphasis that liberty of conscience, the garland of Baptist endeavors, was the primary principle, both in time and in concern. Systematically, in both chronology and geography, Rutland follows the birth of the Bill of Rights from the 1770's to 1791. Also, he indicates, in the last chapter of a telescope nature, that "national crisis" has repeatedly endangered the rights which the first ten amendments promise. In conclusion, he affirms that, at the present time, "the surest sanctuary of freedom for the citizen still was [is] not in the Constitution or the Bill of Rights, but in the minds of the people" (p. 229). This book, which is destined for a long time to be a guidebook to the subject, is *highly recommended to all* who are concerned with personal and civil liberties.

Hugh Wamble

History of Christianity 1650-1950. By James Hastings Nichols. New York: The Ronald Press Co., 1956. 493 pages. \$5.00.

Nichols, professor of Church History at the University of Chicago, is to be praised for this major contribution to modern church historiography, an authoritative interpretation of modern Christianity which will be well received by historians and widely used as a textbook. He analyzes, with a thoroughness which its comprehensiveness would not suggest, the modern church, using the "secularization of the West" as his central theme. Dividing modern church history into four periods (1650-1795, 1795-1870, 1870-1914, 1914-1950), into three distinctive religious classifications (Roman Catholic, Orthodoxy, and Evangelical Protestantism), and into multiple national and denominational units, he traces the decline of the church's influence in the social, economic, political, and even religious affairs of Western man. He notes that the widening breach between religion and life has been recently recognized and that attempts have been made to remedy the situation. Nevertheless, he considers the church's ability to recover its leading role as a moot question. The strong

feature of the work is its masterful interpretation; it is less satisfactory in details, but facts are carefully selected in keeping with the thesis. The lack of documentation is partially compensated by frequent primary source references in the text and by selected bibliographies for each chapter.

Hugh Wamble

Jesu Verheissung für die Völker. By Joachim Jeremias. Stuttgart: Kohlhammer, 1956. 69 pages. DM 7.80.

Here is an exciting book that answers a problem with which students of the New Testament and of Christian missions have long struggled: how to reconcile the apparent contradiction that Jesus, on the one hand, limited his mission and that of his disciples to Israel, while, on the other hand, he repeatedly foretold that the Gentiles would take part in the coming Kingdom. The author, professor in the University of Göttingen, finds the solution in the fact that the eschatology of Jesus is strongly influenced by the prophetic expectation that in the last days all peoples would be gathered from the corners of the earth to participate in the Kingdom of God. The ministry of Jesus to Israel and his substitutionary death are seen as preparatory to God's act of summoning all peoples at the end of time. Only after his proclamation to the Jews and his death on the cross, is the way open for God's escatological call to the heathen. The world mission begins at the cross.

It is sincerely hoped that this book will soon appear in an English translation alongside the other books of Jeremias, *The Parables of Jesus* and *The Eucharistic Words of Jesus*.

Heber F. Peacock

Ceci est mon corps. Explication de ces paroles de Jésus-Christ. By F.-J. Leenhardt. Neuchatel-Paris: Delachaux and Niestlé, 1955. 73 pages. Fr.s. 3.85.

Franz J. Leenhardt, professor in the Theological Faculty of the University of Geneva, has once again put us in his debt by the preparation of a book dealing with the Lord's Supper (cf. his *Le sacrement de la sainte cene*. Neuchatel-Paris, 1948).

This book, published as volume 37 in the series *Cahiers théologiques*, although limited to an interpretation of the words, "This is my body," is set in the center of the continuing discussion of the meaning of the Lord's Supper which is going on among the protestant theologians of Europe. The author seeks to illuminate the theological-historical background against which the words of Jesus were spoken and, at the same time, to clarify the basic meaning of many of the interpretive terms applied to the Lord's Supper in present-

day theological discussion. At times the reader may feel that the attempt to rescue abused terms by an appeal to their basic meaning is a thankless task, but he cannot read this book without having his own thoughts about the Lord's Supper clarified.

Heber F. Peacock

Within Two Worlds. By David M. Cory. New York: Friendship Press, 1955. 177 pages. Cloth \$2.00; paper \$1.25.

This excellent study of the American Indians emphasizes the adjustments which they have made to the new world which the "white man" has forced upon them, and ways in which the churches may help in those adjustments. Historical material is skillfully interwoven into the account which is basically fresh and contemporary.

H. C. Goerner

Sagebrush Surgeon. By Florence Crannell Means. New York: Friendship Press, 1955. 166 pages. \$2.75.

The life story of Dr. Clarence Salsbury, medical missionary who served at the Presbyterian Mission in Ganado, Arizona, from 1927 to 1950, is engagingly told by Mrs. Means. A missionary to China from 1914 to 1925, Dr. Salsbury took the assignment among the Navaho Indians on a strictly temporary, emergency basis, while prevented from returning to China because of disturbed political conditions. The medical needs of the Navahos constrained him to extend the "emergency" period to almost a quarter-century. Adventure, pathos, and inspiration are mingled in these pages. Mrs. Means has placed "the Sagebrush Surgeon" among the home mission heroes of renown.

H. C. Goerner

Count Zinzendorf. By John R. Weinlick. New York and Nashville: Abingdon Press, 1956. 240 pages. \$4.75.

John R. Weinlick, professor of historical theology at the Moravian Theological Seminary, Bethlehem, Penn., has put English readers of Christian history in his debt by this excellent biography of Count Zinzendorf (1700-1760), who rates with John Wesley as an evangelical leader of the 18th century. With a candor which a denominational historian rarely attains when dealing with the denomination's central figure, Weinlick describes the life of Nicolaus Ludwig von Zinzendorf, in whom nobility and piety were uniquely united. This combination of nobility and piety was the source of Zinzendorf's weakness as well as his strength; it accounts for both the successes and failures of the Renewed Moravian Brethren. Wein-

lick makes good use of German literature, especially Spangenberg's memorial, *Leben Zinzendorfs*. Special attention is given to Zinzendorf's noble background, pietistic religious indoctrination, sympathy with the Moravian refugees, leadership in the Renewed Brethren, interest in missions, extensive travels, sacrificial efforts in securing recognition of the Moravians, stern morality, religious simplicity, irresponsible extravagance, autocratic temperament, and domestic indifference.

Hugh Wamble

The Text, Canon And Principal Versions of The Bible. Elmer E. Flack, Bruce M. Metzger, et al. Grand Rapids: Baker Book House, 1956. 63 pages. \$1.50.

Presented here are excerpts from a larger work, the *Twentieth Century Encyclopedia of Religious Knowledge* which was published in 1955. As the title of the present work suggests, the effort is aimed toward giving concise information on three areas of study—namely the text, canon, and versions of the Bible with an appendix dealing with Bible languages. Such information relative to these matters as has been accumulated during the last half century is included. While this brief compilation is of course not the place one would look for detailed information, it does provide a hasty, finger-tip summary. In addition, bibliographical information of a helpful nature is suggested.

Ralph Elliott

The Universal Bible. By Solomon Schonfeld. London: Sidgwick and Jackson, 1955. 186 pages.

Solomon Schonfeld, a rabbi of the Union of Orthodox Hebrew Congregations and a worker in secondary Jewish education in London, takes the Pentateuch and makes an effort to isolate those passages which specifically have to do with the Pentateuch's message of a universal application. This is done through his translation of the Hebrew into English and through his commentary material on pertinent passages. A valuable service is rendered by his translation. It is accurate, simplified, and readable. Appreciation is also to be expressed to the author for reminding again that the Pentateuch's message is universal and timeless.

The author errs, however, in belittling the Bible which he seeks to exalt, for in trying to indicate a moral law mutually applicable to Jew and Greek alike, he implies that there are holy writings in other languages which are of equal value with the Hebrew scriptures. A further objection to the work is the negative attitude which it reveals. In relating the scriptures to modern life,

the author seeks so diligently to show that society has failed that the outlook is one of pessimism rather than constructive optimism. There is almost nothing distinctive about the commentary and interpretative material. It is slanted so much towards "didactic" and popular appeal that it is trite. Now and then there are some striking statements but one has to read so far to get so little!

The present writer does not anticipate a wide usage of the book. Its greatest service is to remind all mankind that it is under the sovereignty of God.

Ralph Elliott

Selected Letters of John Wesley. Edited by Frederick C. Gill. New York: Philosophical Library, 1956. 244 pages. \$4.75.

The Standard Edition of Wesley's letters, numbering 2,670, appeared in 1931 in eight volumes. This volume includes 275 letters, dated from 1721 to 1791 and addressed to representative correspondents with Wesley. In a sense, this serves as a complementary volume to *The Rise of Methodism*, edited by Cameron and published in 1954 by Philosophical Library. In his brief but interesting introduction, Gill characterizes Wesley's correspondence and explains the principle which determined his selection for this volume: "The aim has been to present a cross-section of the correspondence, keeping as far as possible to what is personal and vital, yet preserving a fair representation and balance of the whole."

Hugh Wamble

The Faith of Jesus. By Ira J. Martin, 3rd. New York: Exposition Press, 1956. 210 pages. \$3.00.

The author, Associate Professor in the Department of Philosophy and Religion at Berea College, has attempted to reconstruct the religious beliefs of Jesus around the center of his personal faith. This is an admirable objective, but it is subject to the perils of overwrought imagination and sketchy generalization.

It is difficult to discover exactly what the author says about the faith of Jesus although he presents a number of New Testament examples. These are accompanied by general reflections and truisms which are more devotional than scholarly. His own concept of Jesus in his developing life is perhaps summed up in a statement on page 14, "We see an infant soul grow 'in the good soil' from a self-centered youngster into a God-centered man."

Chapter eight is perhaps the most valuable in the book because of its summary character. There is value in the principles suggested there for the motivation of faith.

J. Estill Jones

What Presbyterians Believe. By Gordon H. Clark. Philadelphia: Presbyterian and Reformed Publishing Co., 1956. 130 pages. \$2.00.

Except for four brief chapters in which the excellence of the Westminster Confession, the official Presbyterian standard, is defended, the book follows, in thirty chapters, the topical succession of the confession. This material first appeared in *The Southern Presbyterian Journal* in 1954-55, and for some unknown reason was deemed worthy of book publication. Purporting to be "an exposition of the Westminster Confession," and enthusiastically introduced as "affirmative and constructive," it is actually a polemic from the Fundamentalist viewpoint. Using emotionally loaded terms and a popular style, Clark scathingly denounces "modernism," "secularism," "neo-orthodoxy," "nebulous ecumenicity," materialism-atheism-communism, and, of course, sin. There is a noticeable anti-clericalism, for suspicion is cast upon ministers in each chapter. Ministers do lip service to the confession; they explain away the inerrancy of the Scriptures; they hold the doctrine of the Trinity as a dead letter. In spite of these obvious deficiencies there are some values in the book, like wheat among the tares. However, the reviewer suggests that one can better spend his money on other books. With few evangelical reservations (concerning distinctive Baptist views), the reviewer finds the Westminster Confession acceptable; in fact, it served as the confessional model of the Philadelphia (Baptist) Confession. However, one has to handle the truth carelessly to call this an exposition of the Westminster Confession.

Hugh Wamble

The Minister's Complete Guide to Successful Retirement by Norman Lobsenz. Great Neck, New York: Channel Press, 1955. 192 pages. \$2.95.

Publishers have been giving increasing attention to that rapidly growing group of senior citizens in our population. Here is a book designed to fit the particular needs of the minister who is approaching retirement or who has already retired.

Those who have experienced it say that it is extremely important that one get ready for retirement in order to make the transition with a minimum of psychological shock.

This author has included an amazing variety of problems and plans that face individuals in the ministry who are about to retire.

He begins with a chapter on "How To Leave Your Congregation Gracefully," and then discusses retirement planning, financial prob-

lems, part-time work, living arrangements, travel, health, and home relationships for the retired minister.

This book should help every retired minister to get the most from the rest of life.

Allen W. Graves

Portfolio of Teaching Techniques No. 1 and No. 2, New London, Connecticut: Arthur C. Croft Publications, 1956. 39 pages and 48 pages.

These booklets were prepared primarily for the use of public school teachers in helping them to do a more effective job of teaching. Obviously, much of the material will be particularly helpful to those involved in the church religious educational program. Three chapters in Portfolio No. 1 are particularly applicable in religious education. These deal with emotional climate in the classroom, group dynamics for the classroom teacher, and role playing in the classroom.

Portfolio No. 2 deals with several problems of great importance to the teachers and leaders in the church educational program. The chapters on discipline, on helping the child to learn, on teaching as an art and science, and on techniques in teaching will be particularly helpful.

The pastor and minister of education would do well to master these materials and adapt them for use in his teachers' and officers' meetings and other such leadership training groups in the church.

Allen W. Graves

Portfolio of College Teaching Techniques edited by the Staff of the Educator's Washington Dispatch. New London, Connecticut: Arthur C. Croft Publications, 1951. 75 pages.

Leaders in religious education should be ever alert to helpful information and research coming to them from related fields. This is a brief and readable booklet that will have a great deal of value for those interested in improving the quality of teaching being done in the Sunday school and other church organizations. Practically every chapter has something of value for the religious education leader.

The enterprising pastor or minister of education and Sunday school superintendent will see much helpful material here that can be adapted for presentation to the teachers in the church program. The eight chapters deal with what is being done to improve instruction, improvements in teaching methods, new studies about the

laws of learning, misconceptions about the learning and teaching process, factors that make for better teaching, the use of group dynamics as a teaching technique, and ways of counseling with students effectively.

Allen W. Graves

The Story of the Presbyterian Church in the U. S. A. By Benjamin L. Lake. Philadelphia: The Westminster Press, 1956. 126 pages. \$1.00.

This charming little book is designed "to give the Presbyterian layman some idea of the history and development of the Presbyterian Church in the U. S. A." It is published on the 250th anniversary of the founding of the first American presbytery in 1706. Using authoritative secondary sources and injecting general social, political, and national factors which the layman will find interesting, Lake, a Presbyterian minister, has written an excellent book of seven brief chapters, wisely defined and catchingly captioned, which will delight the reader. The reviewer believes that this kind of historical literature will attract lay attention and stimulate an interest in church history, whereas scholastic histories will repel more laymen than they attract. Baptist church libraries, teachers, and preachers would do well to procure this dollar bargain.

Hugh Wamble

The Cup of Fury. By Upton Sinclair. Great Neck, New York: Channel Press, Inc., 1956. 190 pages. \$3.00.

Here is one of the most pungent, power-packed books of our generation! This is the book that gives "the rest of the story" about "the man of distinction" who drinks alcoholic beverages. It is not written by a person who has an "ax to grind" but by one of the leading literary geniuses of our time—Upton Sinclair.

Brilliantly, yet calmly, he tells what alcohol has done in the lives of some of his friends. "It was my fate to be raised in a virtual sea of liquor. First it was my father, then no fewer than three of my uncles—proud Southern gentlemen, one of them a naval hero. Then one friend after another, colleagues and writers, many of them famous and all of them destroying themselves. . . . Someone has to speak out on this subject." (page 13).

"I compiled a list of the drinking people I have known. Two score of them went to their doom, eleven as suicides. This is their story." From personal association, from letters written to him, he tells what alcohol did to some of the brightest literary lights of this

century—Jack London, Sinclair Lewis, George Sterling, Edna St. Vincent Millay, F. Scott Fitzgerald, Henry Louis Mencken, Sherwood Anderson, Theodore Dreiser, Hart Crane, O. Henry and others.

Mr. Sinclair was motivated to write this book and tell his story because of the findings of a recent survey among 17,000 students in twenty-seven colleges. This survey reports that 74 per cent of this group "has used alcoholic beverages to some extent."

"I cannot help the old; I know, because I have tried again and again. . . . Now it is a question of giving information to the young. I tell myself that among the 74 per cent of college students who drink today there may be a future Jack London or O. Henry, a future Sinclair Lewis, or Scott Fitzgerald. It is for them I am writing. I will tell in this book what I have seen with my own eyes and heard with my own ears, often from the lips of the victims." (page 14).

The value of this book cannot be too highly estimated. Everyone who has concern for values and who deals with people, particularly young people, ought to have this book.

Findley B. Edge

Laymen at Work by George Stoll, edited by Albert L. Meiberg, Nashville: Abingdon Press, 1956. 93 pages. \$1.75.

This is the true story of how laymen in the city of Louisville, Kentucky, have channeled their Christian convictions into the life of the community. It sets forth the necessary attitudes, techniques, and also sources of information in a way that serves to inspire others to try while telling them how.

It is not a book about organizations within the church, but rather how the churches can escape the centripetal force which turns Christian work in upon itself. It does not deal with evangelism but with the implementing of the conscience of the evangelized in the institutions of the community. The context of the experience recorded is entirely urban.

It is a book to be read particularly by city pastors who will inevitably proceed to buy extra copies to share with the lay leaders of the church and community.

Duke K. McCall

If Teaching Is Your Job. By John Leslie Lobingier. Boston: The Pilgrim Press, 1956. 154 pages. \$2.50.

This is a simple, practical little book that will be of real help to either the beginning or advanced teacher. Through the use of numerous illustrations the writer makes clear the principles he presents. He begins by meeting the teacher's most immediate problem

—how to get ready to teach next Sunday's lesson. He continues by discussing what to do in the class session. His emphasis on activity, discussion, and shared experience is quite sound.

Of practical help are the chapters on how to develop skills in leading a discussion, in guiding activities, and in story telling. Those who are charged with the responsibility for teacher-training will find this a very usable book.

Findley B. Edge

Anxiety and Faith. By Charles R. Stinnette, Jr. Greenwich, Connecticut: The Seabury Press, 1955. 209 pages. \$3.50.

In this volume the author, who is Associate Warden of the College of Preachers, Washington, D.C., seeks to describe something of the meaning of anxiety to modern man and indicate how the Christian faith is adequate to meet man's basic anxieties. In doing this the author finds that the insights of modern psychology and psychiatry often meet at the same point with basic statements of Christian theology. The book is divided into three parts. Part I discusses man's effort to understand anxiety outlining both theological and psychological insights and solutions. Part II seeks to correlate this discussion of anxiety with the Christian view of man. The primary point of contact is found in the consideration of man as sinner. Part III describes the resolution of anxiety in the Christian community. Man's basic anxiety has been described in terms of isolation and estrangement; his salvation is described in terms of community—reconciliation and communion. The reader will appreciate that Dr. Stinnette offers no easy, superficial solution for modern man living in "the age of anxiety." He does not propose that man can live *without* anxiety; rather he seeks to reveal how, with God's help, Christians can live through *anxiety* in faith and in loving communion.

John H. McClanahan

Come, Let Us Adore Him by Virginia Ely, Westwood, N. J.: Fleming H. Revell Company, 1956. 159 pages. \$2.00.

The sub-title, "A Book of Worship Services," indicates more clearly the nature of this book. It is a collection of 52 worship services for use in Sunday School and Training Union departments, for conferences and conventions, and other occasions where brief devotional periods with a planned worship service built around a central theme would be in order.

The prevailing pattern is to suggest first "Meditations in Melody,"

a hymn to be used for instrumental music as a prelude. Then will follow a suggested Call to Worship and an indication of a period for prayer, although no written prayers are included as a general rule. Suggestions then are given for additional music, scripture readings, poems and other readings arranged so as to use several people. At the conclusion there is usually suggested a further hymn and a prayer.

There is an interesting variety in the suggested program. Some include devotional meditations of a page or more, including some effective illustrative material.

The suggestions and materials are simple and adaptable enough for use in almost any circumstance. It is the reviewer's opinion that a brief suggestion concerning appropriate centers of interest, decorations, pictures, and other visual aids might well accompany the printed material so as to appeal both to the eye and the ear during the worship period.

Allen W. Graves

Wedding Etiquette Complete by Marguerite Bentley, Philadelphia: The John C. Winston Company, 1956. 384 pages. \$3.95.

Most brides-to-be desire and need some dependable source of information concerning proper plans and preparations for a wedding, however simple or elaborate. Although prepared primarily for the use of the bride, this book will also be helpful to ministers, church organists, and others who have frequent responsibilities in connection with weddings.

The author has included information about everything from the announcement of the engagement to the honeymoon, including suggestions not only for the bride's trousseau, but also for her silver and kitchen and laundry equipment.

It would be well to have a copy of such a book in the church library where it would be available for all interested persons in the church family. The minister would do well to have one to loan to engaged couples who may be interested in securing further information about the details of various types of weddings.

Reading the book through will bring to many Christians grave concern over the way in which questionable practices have attached themselves to the wedding ceremony and related festivities. For example, 8½ pages are given to a discussion of various alcoholic beverages for weddings. But such is the nature of this book—it reports simply what is the standard practice and what is considered appropriate in American society today.

Allen W. Graves

Give and Take. By Herman C. Ahrens. New York: Friendship Press, 1956. 163 pages. Cloth \$2.50; paper \$1.25.

A young man from the United States attends a Christian Work Camp in Malaya. As the only American among a group of Asian youth, he finds it more than challenging to serve as a good ambassador for his country and for Christ. How he learns and grows even while making his contribution to the Christian life of the miniature ecumenical community is told effectively in this book. This is one in the series of study books on Southeast Asia.

H. C. Goerner

The Meaning of Yalta. Big Three Diplomacy and the New Balance of Power. By John L. Snell, Editor. Baton Rouge, La.: Louisiana State University, 1956. \$3.75.

There has been no stable balance of power among the nations in fifty years. Two world wars, three new world powers, Russia, Japan and the United States, and many meetings of national leaders have failed to create a dependable balance of power.

The meeting at Yalta has proved to be as controversial and divisive as it has been influential. Four problems were considered there: Germany, Russia's influence in Europe and elsewhere, the far east and peace. Of necessity much secrecy has surrounded the meeting. This fact along with international politics have resulted in the meeting at Yalta being perverted and misconstrued endlessly.

During the last two years enough historical material has been made available to lift the study of Yalta above politics. Four young American historians, led by John L. Snell, have given us the facts of Yalta and their meaning. This book will help Christian leaders to understand the world today. It also serves as a good example of how not to be victimized by mere propaganda and politics.

William W. Adams

Lift Up Your Hearts by Walter Russell Bowie. Nashville: Abingdon Press, 1956. 128 pages. \$1.50.

A collection of prayers and litanies for worship in the church or home. May be read with profit by individuals who plan worship services or who would cultivate their own spiritual life through an acquaintance with these expressions of worship and praise found helpful by others.

Allen W. Graves

The Perkins Lectures by Dexter Perkins. Published by the Fund for Adult Education, Pasadena, California, April, 1956. 65 pages.

A series of three lectures on "Popular Government and Foreign Policy" sponsored by the Fund for Adult Education, an independent organization established by the Ford Foundation.

Historian Dexter Perkins defends the record of democratic nations in the field of diplomacy in reply to the criticisms of Diplomat George Kennan, Professor Haus Morgenthau and Columnist Walter Lippmann.

He rightly places greater confidence in the people than in any elite group, even of professional diplomats.

Allen W. Graves

Handbook of Denominations by Frank S. Mead. Revised and Enlarged Edition. New York: Abingdon Press, 1956. 255 pages. \$2.95.

This is a revised and enlarged edition of a very useful handbook first published in 1951. It gives a brief account of the history, doctrine, characteristics, present program, and size of 266 denominational groups.

Allen W. Graves

Philosophies of Education in Cultural Perspective. By Theodore Brameld. New York: The Dryden Press, 1955. 446 pages. \$4.50.

This is one of the finest, most comprehensive books analyzing the major modern educational philosophies written in the last decade. In a fair, clear, and objective manner Professor Brameld describes the points of view of Progressivism, Essentialism, and Perennialism.

The plan of the book is both simple and inclusive. Each philosophy is analyzed from three perspectives: (1) Philosophic Beliefs, (2) Pattern of Educational Beliefs, and (3) A Cultural Evaluation.

Perhaps, the basic thesis of Brameld in this volume is "That all philosophies of education are in essence interpretations of the cultures within which they find expression." (Page 159). He seeks to point out the type of culture in which and out of which the various educational philosophies grew. It is his contention that none of these philosophies is adequate for our day. Modern culture with its conflicts and crises call for a reconstruction of society. It is his view that the function of the school is to exercise purposive control in creating this new society. His most recent book, "*Toward a Reconstructed Philosophy of Education*," gives his own educational philosophy and will be reviewed in the next issue.

Findley B. Edge

College Teaching: Its Practice and Potential. By Joseph Justman and Walter H. Mais. New York: Harper and Brothers, 1956. 257 pages. \$3.75.

Here is a book dealing with a significant subject. Much has been written about elementary education, its goals and methods. Much has been written about secondary education. However, relatively little has been written with a view to analyzing education as it is—and more important, as it should be—on the college level. Yet, if it is true that in the next decade the number of those who attend college will increase in almost staggering numbers, then this is a matter of vital concern to every American.

In this volume the authors take a realistic view toward the task of teaching in college. After stating their views concerning the goals of education, they analyze in a practical, straightforward manner the relationships and tasks of the college teacher. They avoid both extremes—on the one hand that the teacher in college is a research scholar or on the other hand that he is a practical technician. They recognize that there is value in both and that some teachers will emphasize one aspect and other teachers will emphasize the other. But both ought to help the student learn to live more effectively in and make his contribution to the world in which he lives.

Findley B. Edge

Successful Executive Action by Edward C. Schleh. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1955. 252 pages.

This is a book on how to be a successful executive in business and industry. There are three major divisions: (1) methods that get results, (2) getting results from people, (3) getting results from yourself as leader, with a very brief final section on "Building Men, the Key to Results," which constitutes a summary of the preceding chapters.

Pastors and other church and denominational leaders will find here many of the basic principles of effective administration along with the "methods of the market-place." Most of the principles and some of the methods are applicable in church administration. The author has sought to provide "a practical set of principles" that an executive "can effectively apply to keep decisions on the right track." Most of the principles stated are illustrated from some actual incident in the business world.

Two chapters on effective committee work will be particularly helpful for the church administrator. The pastor or denominational leader who directs a large staff will find Part II on "getting results from people" very helpful to him. Everyone with leadership responsibilities should be stimulated by Part III with its specific suggestions on how to be an effective leader.

Each chapter is followed by a self-rating scale designed to test the leader's effectiveness in each area of leadership.

Because of the increasing demands being made upon the pastor and other church leaders in the area of administration, any books that will be helpful to such leaders in understanding their tasks should be called to their attention. Even though most of these books are written for some other field, such as business, public or school administration, the discerning reader will be able to transpose their principles into the field of church administration with a minimum of difficulty. For those readers willing to make this transposition this book will be helpful and interesting reading.

Allen W. Graves

Together We Praise Him, Group Worship For Women by Florence C. Brillhart. Westwood, N. J.: Fleming H. Revell Company, 1956. 144 pages. \$2.00.

The sub-title of this volume indicates its contents. It is a collection of 32 devotional talks from 3 to 4 pages in length planned primarily for use with women's groups.

Each is begun with a suggestion for an interest center, such as a flower arrangement, an appropriate picture, posters, or some other such simple and available article. Also suggested with each talk is a musical prelude, an appropriate hymn, scripture readings, and a prayer.

The "talks" include many usable illustrations for speakers who may not wish to use all of the material as printed.

Allen W. Graves

Psychiatry for the Family Physician. By C. Knight Aldrich, M.D. New York: McGraw-Hill Book Company, Inc. (The Blakiston Division) 1955. 276 pages. \$5.75.

Written by an Associate Professor of Psychiatry at the University of Minnesota Medical School, the purpose of this book is to serve as a guide for the family doctor concerning some of the general principles of dynamic psychiatry. The major emphasis of the book is given to outlining the steps in emotional growth and development and to pointing out the effects of interruption and regression in the growth process. The developmental epochs of the full life cycle, from infancy to retirement and old age, are included. The major limitation of the book is its predominantly Freudian orientation. Designed to aid the general practitioner in medicine, this book will also aid the Christian pastor as a general practitioner in faith and religion, in his attempt to communicate the whole of the Christian Gospel to the whole of man.

John H. McClanahan

Investing Your Life by W. J. Werning, Grand Rapids, Michigan: Zondervan Publishing House, 1956. 92 pages. 75c.

This is a brief book on stewardship in which the author attempts "to interpret the Biblical doctrine of stewardship in its practical aspects for our day." Its opening chapter deals with the investment of time and talents. A second chapter discusses investing one's life in witnessing for Christ. A third chapter of greater length deals with the investment of money in Christian work. A final chapter deals with the investment of all of life in Christian service.

The author is the Assistant Stewardship Counsellor of the Lutheran Church—Missouri Synod.

Allen W. Graves

The Writers' Conference Comes to You compiled by Benjamin P. Browne, Philadelphia: The Judson Press, 1956. 424 pages. \$5.00.

More preachers should learn how to write. Developing a Southern Baptist authorship is one of the perennial problems among Southern Baptists. Capable, experienced writers are needed for curriculum materials, promotional and devotional magazines, doctrinal and feature articles for magazines and books of fiction, history, and methods.

Several denominations have developed writers and editors conferences. At these conferences outstanding leaders in the various editorial and publishing fields share with ambitious writers their insights and techniques. This book is a compilation of messages, most of them given at the Christian Writers' and Editors' Conference at Green Lake, Wisconsin. The compiler and editor, Dr. Browne, is the executive director of Christian publications for the American Baptist Convention and a majority of the contributors are American Baptists who are involved in some phase of writing, editing, or publishing. Many other denominations are represented, however, including Roland E. Wolseley, professor of journalism at Syracuse University, and Noland B. Harmon, editor of the Abingdon Press. It is my hope that every pastor and educational worker will read this book and use its suggestions to help him begin a personal program of preparing articles for the press in those areas where he has the greatest interest, competence or sense of need.

Allen W. Graves

God, The Supreme Steward by John Simpson, Grand Rapids, Michigan: Zondervan Publishing House, 1956. 62 pages. 50¢.

This brief book, designed for study classes on Christian stewardship, stresses the responsibilities of man in the matter of Christian stewardship on the basis of the example of God, the "supreme steward." Those who are preaching or teaching on Christian stewardship will find the many excellent illustrations quite helpful.

Allen W. Graves

Outline Studies in the Acts of the Apostles. By W. H. Griffith Thomas. Grand Rapids: Eerdmans, 1956. 555 pages. \$4.50.

This volume is a collection of 133 "study outlines" of selected passages in the Book of Acts, gathered and edited by Winifred G. T. Gillespie, the daughter of Dr. Thomas. The outlines are largely of a homiletical and devotional nature, often outline-summaries of Scripture content, and frequently alliterative. The book might prove useful as the basis for a series of Bible studies.

Heber F. Peacock

CORRECTIONS FROM THE JULY 1956 ISSUE

The Jewish Sect of Qumran and the Essenes. By A. Dupont-Sommer. Translated by R. D. Barnett. New York: The Macmillan Company, 1954. 195 pages. (the name of the publisher was omitted in the printed review).

Delinquent Saints. By Emil Oberholzer, Jr. New York: Columbia University Press. 379 pages. \$6.00. (the publisher was erroneously listed as Cambridge University Press in the printed review.)

BOOKS RECEIVED

Sermons on Marriage and Family Life. Edited by John C. Wynn Nashville: Abingdon Press, 1956. 173 pages. \$2.75.

Preface for Parents. By Anita Wheatcraft. Greenwich, Connecticut: The Seabury Press, 1955. 95 pages. \$1.75.

These Also Suffer. By William Goulooze. Grand Rapids: Baker Book House, 1955. 86 pages. \$1.75.

The Workers' Conference. By Verdia Burke. St. Louis: The Bethany Press, 1954. 64 pages.

The Teacher and Young Teens. By Louise B. Griffiths. St. Louis: The Bethany Press, 1954. 176 pages.

Statistics For Teachers. By M. J. Nelson, E. C. Denny, and A. P. Coladarci. New York: The Dryden Press, 1956. 182 pages. \$2.40.

Film Use in the Church. By E. C. Parker, J. J. Stein, P. H. Vieth, and E. F. Welker. New York: National Council of Churches. 78 pages. \$2.50.

Mankind Against the Killers. By James Hemming. New York: Longmans, Green and Co., 1956. 226 pages. \$3.50.

In the Arena of Faith. By Erich Sauer. Grand Rapids: William B. Eerdmans Publishing Company, 1955. 188 pages \$3.00.

A Man of Tarsus. By Harold L. Phillips. Anderson, Indiana: The Warner Press, 1955. 104 pages. 75¢

The Epistle to the Philippians. By Robert Johnstone. Grand Rapids: Baker Book House, 1955. 499 pages. \$3.95.

St. Luke's Life of Jesus. By G. Aiken Taylor. New York: The Macmillan Company, 1955. 161 pages. \$2.75.

Bible Quizzes and Questions. By W. Burgess McCreary. Anderson, Indiana: Warner Press. 96 pages. 65¢.

Your Vacation Church School. By Arlene S. Hall. Anderson, Indiana: Warner Press, 96 pages. 75¢.

Is This My Love. By Gertrude E. Finney. New York: Longmans, Green and Co., 1955. 228 pages. \$3.00.

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